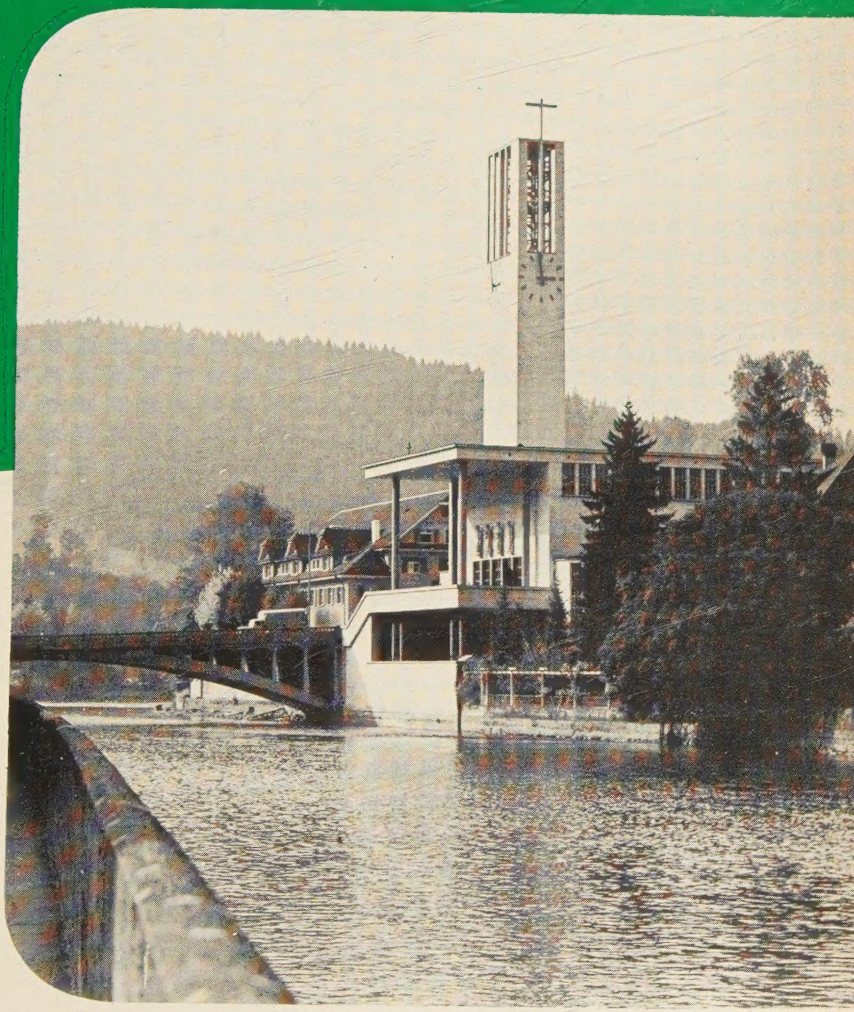
The LUTHERAN



SWISS CHURCH

Modern architecture is flourishing

7, No. 9

DECEMBER 1, 1954

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Feeding Station

YOUNG BILL had made a feeding station for the birds from an old cheese box. Dad installed it by the dining room window, and we filled it with seed. It was fun to watch the blue jays and the English sparrows at close range as they came to feed, but I thought it foolish to spend more money for wild bird seed for these fellows. It was an open winter; surely they would not starve. But the children were more tender and insisted on using hard-earned allowance money to buy more seed. But we didn't often watch it any more.

THEN ONE DAY the blizzard came. We had snow for hours. The children got out sleds, boots and shovels. In the excitement we forgot the feeding station until dusk, when I looked out through the slats in the venetian blind. Then I shouted to the children, for there on our station was a Junco!

The frigid wind disturbed his Pur feathers, but he went on eating the s that would keep him through the night. that moment, I really understood the able of the lost sheep and the joy of Lord. Next morning, the Junco was jo by a plucky little tree sparrow and a s sparrow. The children were glad that had spent their allowance for seed over objections!

AND I COULD not help but think that churches were like that feeding station. jays and starlings were the regular mem who had found that station long ago. must maintain our churches for them. more than that, we must keep the d open for the rarer species: the teen- or the intellectual who has lost his wa

—MARIA M. FR

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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VER PICTURE. St. Karl's Church, Lucerne, Switzerland, is one of many new churches in t land using modern architectural styles. For story and more pictures see page 12.

THE CHURCH IN THE NEW

Rescuing Christmas

A bigger share of Christmas dollars would go to distilleries than to churches this month. Four out of five Christmas cards would be illustrated with New England snow scenes or something equally unlike Bethlehem in the days of Caesar Augustus. Giving and getting Christmas presents would absorb more energy than prayer and carol singing.

Enthusiastic crusaders wanted to push back the tide of Christmas commercialism. This month they posted slogans such as "PUT CHRIST BACK INTO CHRISTMAS" and "KEEP CHRIST IN CHRISTMAS" on billboards, in buses, store windows. Such slogans were first publicized by a Roman Catholic women's group in Milwaukee in 1949. This month a vigorous "Christ in Christmas" campaign was launched in New York City by a Lutheran laymen's committee.

A "More Reverent Observance Committee" in Reading, Pennsylvania, including Protestant and Roman Catholic clergy and laymen, got promises from local merchants to put nativity scenes in their store windows. Thirty-eight church groups agreed to share on Dec. 7 in a community Christmas parade with exclusively Christian emphasis. Such parades were scheduled in Elkhart, Indiana . . . Sheridan, Wyoming . . . Santa Monica, California, and hundreds of other communities.

In southern California a thousand congregations planned to unite their choirs in 62 areas on Dec. 5 to sing Handel's "Messiah."

Priests arrested in Argentina

Argentina's President Juan Peron announced the names of three Roman Catholic bishops and 21 priests whom he called "enemies of the governme There would be prompt action aga them, Peron threatened, unless church muzzled them.

Within a week three of the pri were arrested and brought to jail Buenos Aires. They are Quinto Car lutti, Manuel Andreatta, and Jose Lo Another, Pablo Gottardi, was accuse "spreading unfounded and alarming mors." The bishop of San Luis, En Di Pasquo, asserted in a letter rea all churches of the diocese that he proof of the innocence of two priest the Peron list of 21 who are accuse anti-government agitation.

The pope's speech

People who like to put two and together were surmising this month Pope Pius had Argentina in mind he made a statement on Nov. 2 rega the church's place in politics.

Some think "the church's author limited to purely religious matters," pope reminded 900 churchmen—in ing 25 cardinals and 150 bishops archbishops in Rome for the clos the Marian Year. This is an error, the pope. There are social and po questions which must be answere cording to the moral law which church has authority to interpret.

Such questions are 1) the purpos limits of government, 2) relation tween the individual and society, 3) ration of church and state.

Protestants study pope's statemen

Careful study of the statement by Pius is being made by Protestant l in the United States, Dr. Claud N reported. He is executive director Department of Religious Liberty

ARCHBISHOP BORIS
Wants a U.S. visa

ational Council of Churches.

Protestants agree that Christians have ghts and responsibilities in political af- irs, said Dr. Nelson, but are concerned bout the pope's ideas on the authority the church in such matters. Protestants vor "the direct responsibility of the dividual believer" and differ from Ro- an Catholics on the "means and de- ees of exercising social and political fluence."

"Protestants may welcome a call to ristian citizens to exercise their influ- ce, but are disturbed by any indication a new surge of power to be wielded the hierarchy," said Dr. Nelson. rotestants are compelled to ask what ay be the effect in the United States the pope's affirmation of the necessity obedience to the bishop. What spe- ic commands will bishops issue with spect to voting . . . ?"

ssian churchman wants to enter U.S.

The U.S. Department of State had been unco-operative about giving permission for a man to come from Moscow to take charge of the Russian Orthodox Church in America. Archbishop Boris Ivanivich Vik hoped to reach the United States in early December. He has been appointed by the Russian Church as the exarch for North America. But officials in Washington are slow in granting him a visa.

Nine-tenths of the Russian Orthodox congregations in America no longer recognize the authority of the Moscow Patriarchate. There are some who cling to the old allegiance, and perhaps others could be won back.

Patriarch Alexei sent Metropolitan Germogen to the U.S. in February as his personal representative. The State Department allowed him to stay four months as a visitor but would not grant a residence visa. The pro-Moscow Orthodox in the U.S. nominated him as their exarch, but he was required to return to Russia where he died in midsummer. Two other Russian churchmen, Bishop Nicholai of Paris and Bishop Theodor of Buenos Aires, asked for clearance to reside in the United States, but were told the Russian immigration quota is mortgaged several years ahead.

Thinks pastors are paid plenty

"America's 115,499 Protestant ministers are in a distressing financial state," announced *Nation's Business* in July. Clergymen are "selling shoes, driving taxis, working as waiters" to support their families, the magazine reported.

Reader's Digest followed up in November with the query: "Why not a living wage for ministers?" The president of a large New York City store, Walter Hoving, said that "we are woefully underpaying our ministers. We are asking them to live nobly, dress respectably, labor selflessly, and provide for their

families—on salaries that are absurdly inadequate."

Not joining the chorus of lament regarding ministers' salaries was *Church Management,* a magazine publicizing church methods and equipment. "Average salary" figures are misleading, said the editor, for many small groups have ministers who serve part-time for part-pay.

In addition to the minister's cash salary, said *Church Management,* free use of the parsonage is worth close to $100 a month, and there is no federal income tax on this. Funeral, wedding, and baptismal fees total above $200 a year, and there are reduced fares on railroads, discounts at stores, free medical services, "and other things of that nature which many ministers enjoy."

Lutherans liked "free conference"

Lines dividing Lutheran denominations in America were dropped for two days in November by 350 pastors and laymen attending an All-Lutheran Free Conference in Minneapolis. In the group were 21 from the United Lutheran Church (including Secretary F. Eppling Reinartz), 29 from the Lutheran Church—Missouri Synod. Individuals from 11 denominations attended. All agreed that another conference should be held in 1955.

Missouri Synod Pastor J. H. Gockel said the problem of Lutheran unity has been "overcomplicated." "Our unity troubles," he said, "stem primarily from a forgetfulness of the basic Lutheran principle of 'the Scriptures only, as the source of doctrine.'" To work out new doctrinal agreements, he said, "would only give the impression that the Lutheran confessions are not a sufficient basis of Lutheran unity."

Dr. Alvin Rogness, president of Luther Seminary in St. Paul, Minn. (Evangelical Lutheran Church), asked whether in "accenting our Lutheran distinctive ness, may we not unwittingly appear t be laying claim to be precisely that whic we deny being—a sect?"

Businessman will be missionary

A 25-year-old accountant, George Schreiner, was surprised to learn at th convention of the Lutheran Synod New York and New England this sprin that a man is not required to be a mi ister before becoming a missionary. B sides doctors and teachers, men are se overseas by the United Lutheran Boa of Foreign Missions as builders, airpla pilots, printers.

On Nov. 11 Mr. Schreiner was a cepted by the Foreign Board for assig ment as business manager of the missi in Liberia.

The board approved five more ca didates at the November meeting: Loui C. Eriksson to be a teacher in Ind John A. Gerda to be a medical missic ary, the Rev. Emil F. Lange to be a m

THE SCHREINERS
Business manager for a mission

MISS HELEN LAWSON
Coming to headquarters

nary pastor in India, and two seniors Central Seminary, Edward B. Meyer d John R. Nelson, who will go to Brit- Guiana following ordination.

A staff secretary for Japan, succeeding ss Helen Shirk, was chosen by the reign Board on Nov. 9. She is Miss len Lawson, who had been a mission- in Liberia from 1946 to 1951.

ggrav was impressed

Norway's plain-speaking Bishop Eivind ggrav went home after six months in United States and told Norwegians t being active in church work "seems be bred in the bones of present-day ericans." He said he was struck by fact that some American churches d "as many as three services every day."

Bishop Berggrav said he had gained impression that while U.S. churches not permit themselves to become in- ed in politics they do try to make nselves felt on "matters of principle." He thought the churches should be given credit for "breaking the power of McCarthy."

The bishop said he also was deeply impressed by the kitchens of American homes and hoped the "wonderful technical improvements" that seem to be standard equipment in them soon would be available to Norwegian housewives.

One night for church

The mayor of Phillipsburg, New Jersey, read a proclamation to the town commission on Nov. 10, setting apart each Monday evening as "Spiritual Guidance Night." Schools are not to schedule athletic contests or social events, and are to cut down Monday night homework assignments. Civic organizations are requested to keep the night clear.

Religious classes will be offered in local churches on the evening cleared of competition. Mayor Francis B. Moule called on Phillipsburg residents to support the church night as a means of combatting juvenile delinquency and fostering moral and religious principles. The plan was worked out by Protestant and Roman Catholic clergymen in co-operation with school officials.

Also the town commission will open its meetings with prayer, in response to a request from the Rev. Israel Yost, United Lutheran pastor who is secretary of the local council of churches.

Stop Sunday selling

Indianapolis will try again to close grocery stores on Sunday. An attempt began last July 4, but gradually faded out. This time eight major supermarket chains have endorsed the proposal, and the store clerks' union voted 95 per cent in favor of Sunday closing. Protestant and Roman Catholic laymen united in promoting the plan.

The New Mexico Retail Grocers Asso-

ciation gave approval last month to a "keep Sunday as a day of rest" campaign. Ministers of Albuquerque have urged Sunday closing. About half the stores are complying.

Louisville clergymen hoped to "nip in the bud" the threat of widespread chain-store grocery business on Sunday. Clergymen heard that an Indianapolis chain, the Stop and Shop Supermarkets, planned to open four Louisville stores and operate them Sundays. The clergy went to work "to prevent what happened in Indianapolis from happening here."

Can't dispose of Mary's money

The Philadelphia city treasury was usually in need of funds, but it had $6,423 it didn't know how to use. The money had been tossed on the ground near a shrub in Fairmount Park where, 14 months ago, children said they had seen the Virgin Mary.

On Sunday evenings during the past summer as many as 3,500 people have congregated around the bush. Some are there from early morning until late night. They report scores of miracles—lame children have suddenly been able to walk, and so forth. Money has been thrown on the ground in gratitude.

Could the money be used to beautify the place and build a permanent shelter? Many had written to Judge Charles Klein to oppose this plan. "It is a grave constitutional question," he said, whether "any governmental authority has the right to use public land for sectarian religious purposes." The judge turned the question back to the park commissioners for further study.

City officials tried to get an opinion from the city's Roman Catholic archbishop, but were given only a formal statement: "This is to certify that the authorities of the Catholic Church of the Archdiocese of Philadelphia have taken

Dr. Eugen Gerstenmaier, formerly a theran pastor and organizer of the Ger Protestant relief agency, Hilfswerk, elected Nov. 18 as president of the Bun tag, the West German Parliament.

no official stand in the matter of purported 'Vision in Fairmount Par

"I want to be extremely careful," Judge Klein, "that I do not in any do anything which may place the resp sible authorities of the Catholic Chu in an embarrassing position. It is t responsibility to pass upon matters this kind."

Servicemen's morals

In two areas of the American zon Germany, moral standards among servicemen are far below average, Bi Otto Dibelius had told Major Ge Patrick J. Ryan, chief chaplain of U.S. Army. The bishop "suggested we co-operate to raise the moral to those two areas," said General Ryan

In Japan, where the U.S. Army no ger has authority to restrict varieties entertainment offered to servicemen tside military bases, "there is little or choice of decent off-base activities," d the Rev. Marion J. Creeger, director the U.S. Chaplains' Commission. "At ry one of the 70 major U.S. installa- ns they are limited almost completely cabarets, burlesque houses, taverns, r halls, and houses of prostitution."

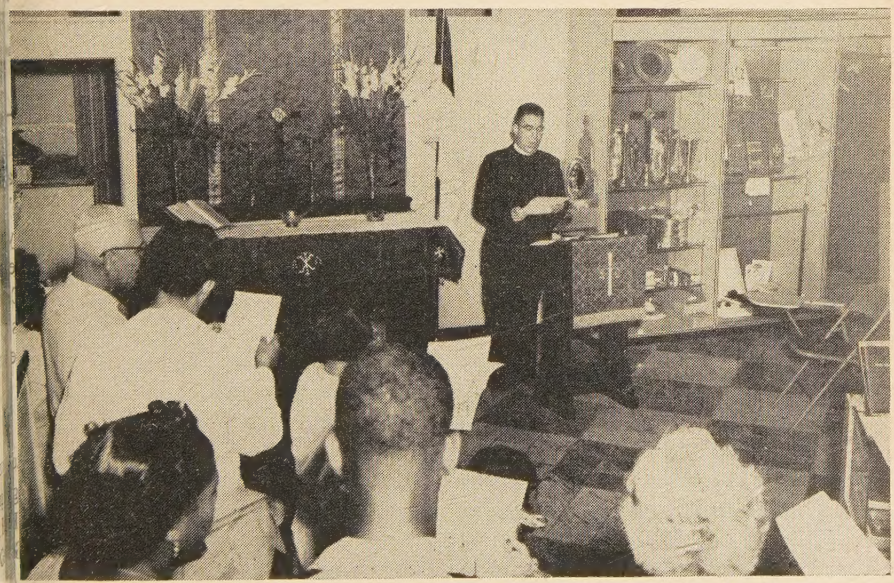
On Thanksgiving the first Lutheran vice center for U.S. military personnel Europe was opened in Kaiserslautern ted as a top German "sin city"). The . Carl M. Sitler, retired navy chap- , is in charge. The Lutheran Service mmission (National Lutheran Council the Lutheran Church—Missouri od) recently assigned a retired army plain, Lt. Col. Wayne M. Dauben- k, as service pastor in Japan.

ff-base recreational centers for serv- personnel in Japan, Okinawa, and Korea are planned by the National Council of Churches in the U.S.A. and the Japan National Christian Council. Seven centers will be opened in Japan.

And so forth

The place where the Lutheran World Federation will hold its assembly in 1957 won't be decided until April, the National Lutheran Council agreed. Choice is likely to be between Philadelphia, Minneapolis, and Purdue University (West Lafayette, Indiana).

A big-hearted visitor passed out checks to churches in Cherokee, Alabama, last month. He said he had $36,000 to give to rural congregations and that the money came from Billy Graham. The stranger, giving his name as William F. Cole, contributed checks for amounts ranging from $100 to $250 to six churches. The only difficulty was that the Decatur, Alabama, bank on which the checks were drawn said it had no account in Cole's name.



RCH BOOK STORE in Puerto Rico was dedicated Oct. 31 by the United Lutheran cation House. The store, in Rio Piedras, was welcomed by all Protestant groups in rea. President Eduardo Roig of the Caribbean Synod conducted the dedication

World News Notes

The election was important

The people of Vienna, Lower Austria, Salzburg and Vorarlberg—representing half of Austria's population of 6,700,000—went to the polls recently to elect new provincial parliaments. They gave overwhelming endorsement to the ruling coalition of the Catholic People's party and the Social Democrats. Communists and neo-Nazis lost heavily. The Liberal Independents all but disappeared from the political scene.

The vote is significant beyond its local implications. It reveals a trend that has been in evidence also in other European countries.

It shows that the unlikely combination of Socialists and Catholic Conservatives can become the foundation for a stable government. Just as in Italy and Germany, the Socialists no longer are strict Marxist doctrinarians and the Catholic Conservatives have ceased to consider themselves a political appendix of the church.

The Austrian elections confirmed that old-fashioned liberalism of the European brand is on the way out. It once expressed the political creed of the European middle-class. It was the party of the typical *bourgeois*, a party of mildly progressive, anti-clerical views.

The years after World War II have done away with them. In Italy, the Action Party, around which the intellectuals had rallied, disappeared after a short and futile struggle for survival. The same is happening in Austria today. There is no room for them at a time in which clerical and Socialist forces have increasingly adopted most of the progressive policies the Liberals had fought for in the past.

It is significant that in Austria the appeal of Communism and neo-Fascism fails to arouse the people. Vienna ha strong leftist tradition in the twent Austria was in the forefront of the treme nationalist revival in the thir The war has taught them a lesson. trians have learned that progress mus achieved through moderation.

Lonely man in Washington

Pierre Mendes-France is a lonely m He has clever advisers. But he m decisions himself. This man, who c to Washington in November, was st puzzle to most American and Euro politicians. "Is he really our friend? American magazine asked.

The question may not be answ soon. But his following in Europe is pressive. A Frenchman summed i when he said: "For the first tim twenty years I can open a newspaper find the name of a Frenchman on front page." Italians, even Germ feel that Mendes-France has reass the voice of continental Europe that been silent through the first ten after the war.

Mendes-France is an economist, politician. This accounts for his cold dispassionate approach to the po problems the world faces. He is a m with imagination.

He arrived in the American cap few weeks after Adenauer had hailed there as one of Europe's outs ing leaders. Mendes-France had t plain his policies on Europe, Afric Indo-China. But his main objectiv to impress on Washington the fac France is still in the running and he intends to restore it to a place sponsibility and decision among the ers that shape the destiny of the

—ROBERT E. HULDSCH

MARSHALL PLAN FOR ASIA?

WASHINGTON HAS BEEN a Mecca for rld notables in recent weeks: Aden- er of Germany, Mohammed Ali of kistan, the Queen Mother of Great itain, Yoshida of Japan, Mendes- ance of France. The U.S. role in world airs is alive and pulsating again after erious slump.

Visits of the pro-western premiers of kistan and Japan were an indication t the State Department is doing some ivy thinking in mapping out American itegy in Asia. The situation in south- t Asia is so volatile, and Communist uence is spreading so rapidly, that the . is busy solidifying its position in ndly nations and wooing the friend- of neutral nations.

nomic aid

REMIER YOSHIDA came to Washing- with a daring idea. He suggested the U.S. conduct a huge program of nomic aid in Asia as it had done in ope. He envisioned a Marshall Plan Asia which would cost some $4 bil- a year. Anything less, he warned, ld leave the Far East a breeding e for communism.

pan would play a dominant part in inistering the program as the leading strial nation of Asia. Acceptance of roposal would tend to make Yoshida eading opponent of Red influence in Far East. He was playing for high s at home, where his opponents were g to unseat him as premier.

oshida's proposal got a cool recep- in Washington. The State Depart- responded with somewhat less than a loaf: a promise of $100 million of surplus commodities for Japan. goods will be sold for yen, and the eds used partly for Japan's expand- ing defense costs, partly for improving the domestic economy.

The alternative?

THERE WERE elements in Yoshida's plan which made American officials wary of supporting it. It would have been interpreted by the neutral countries of Asia as an attempt to buy friends for the U.S. The position of leadership which it would give Japan might be resented by other friendly countries such as Pakistan and Thailand. The plan would have had a rough reception in Congress.

One thing is clear, however. If the U.S. turns down Japan's proposal, it must be prepared to come up with some constructive alternative. A do-nothing policy in Asia will not stem the rising tide of communism which threatens to engulf all Asia.

One step in the right direction would be to expand the program of technical assistance which used to be called "Point Four." Helping underdeveloped countries to raise their own living, health, and educational standards through sending technicians and equipment at their request would not be as vulnerable to Asiatic criticism as the giving of large sums of money to a few hand-picked nations.

Such a program would be far more effective if it were not connected with U.S. military strategy or stockpiling of strategic materials. Receiving nations are quick to detect self-interest as the motive for U.S. help. What Frank Laubach has called "a war of amazing kindness," in which help is given on the basis of need, would make a powerful impact on the minds and hearts of the people of Asia.

—ROBERT E. VAN DEUSEN

THE SWISS HAVE GONE MODERN

By FRANK MacDONALD REED

Church architecture in the li European country has pioneere developing new styles of build

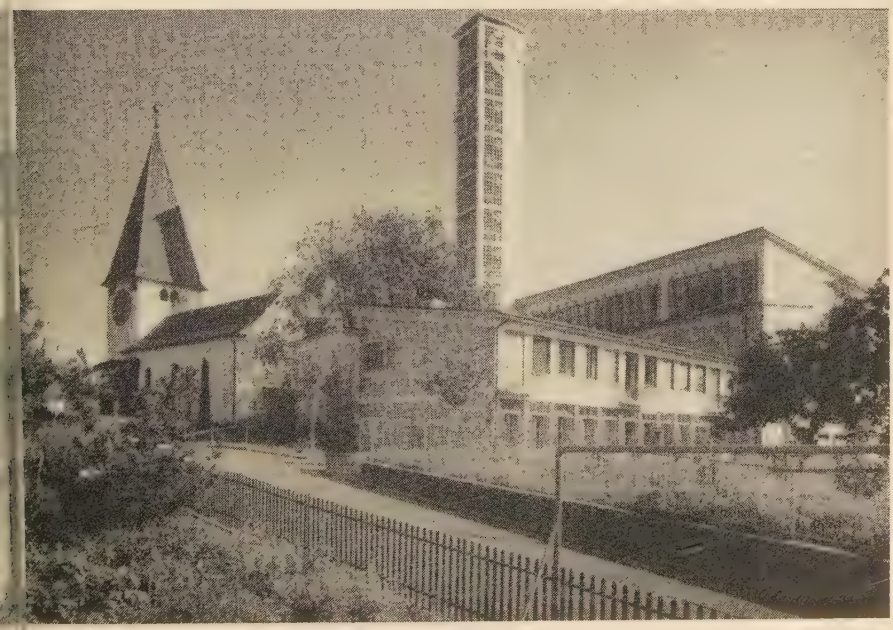
St. Antonius Church in Basel (was the first large Swiss church bui modern style. Designed by Dr. Moser, this Roman Catholic struc features a great, flat tower. Below i interior of St. Karl's Church, Luc also pictured on the cover. Lightin provided by a continuous clerestory dow. Walls are decorated with fre by Hans Stocker, who also designed elaborate stained glass windows.

Modern architecture is making eat strides in the tremendous planning ogram of new churches in the United ates. It is particularly notable in both ance and Germany, but Switzerland, hough it initially followed behind the ench and Germans in the development the modern church, has since forged ead of all others.

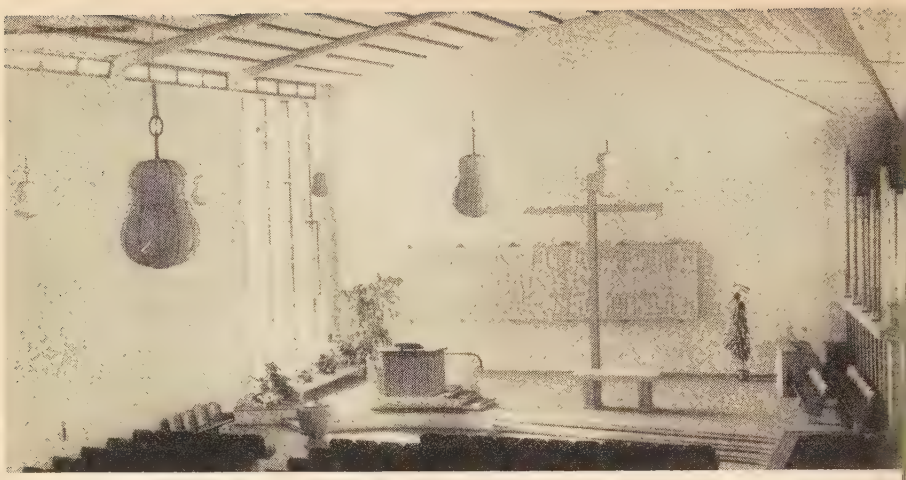
According to an authority on Swiss hitecture, G. E. Kidder Smith, the l workshop and laboratory of new gious building, both Protestant and man Catholic, is today centered in tzerland. There has not been im- tant collaboration between artist and hitect as in France; they have not been laring as Niemeyer and his Belo Hori- te church in Brazil, but they have t an impressive body of sincere and vocative churches. Both Protestants Catholics have been extremely active promoting modern architecture.

Taking up the revolution in religious architecture first manifested in the 1920's in France and Germany, Switzerland has fostered since an extraordinary amount of contemporary church building. It is today probably the only country in the world where traditional forms are all but unknown for new churches.

The first modern Swiss church of importance was St. Antonius in Basel, designed by the late Professor Moser, leader in the new cause. This church was begun in 1926 and finished the following year. It naturally created a storm of reaction and criticism, but weathered all opposition, maintaining an extraordinary influence on all subsequent church design in the country. Perhaps even more important than the church itself was the stimulation it provided; with this powerful example before them, the Swiss gave more attention to church ar-



Exterior of Reformed Church at Zurich-Altstetten
building (left) retained for use as chapel affords interesting contrast to the new



INTERIOR OF ZURICH-ALTSTETTEN CHURCH
Oddly shaped lights and a stark cross

chitecture than they ever had before.

The first tangible evidence of this healthy Protestant self-investigation was the building of St. Johannes in Basel some nine years after St. Antonius and, interestingly enough, only a few blocks away. This bold but stark building was the first in a succession of Protestant churches, the greatest of which is the Reformed Church at Zurich-Altstetten, planned by Werner Moser, son of the famous Karl Moser of St. Antonius.

THIS CHURCH EMBODIES almost all the church building philosophy which both Protestants and Catholics have sought: one room of simplicity and dignity, binding the pulpit and altar to the congregation in respectful unity. The church stands on the edge of a low hill beside an old church which the congregation had outgrown. Instead of destroying the old, it was carefully preserved and related to the new by the angle and space relation between them. The windows were designed to give a soft, general light with an accent on the altar end. They consist of a low strip high on the sunny side, with taller windows to the north.

The exterior, faced with a gray br set in a white concrete frame, has an teresting tower. Part of the tower ha pierced concrete grille filled with an or ment also found in similar form in t old barns in Thun, Canton Bern, dated 1663. A more recent manifestat of this ornament can be found in Perr church at Le Raincy, France.

THE REFORMED CHURCH at Gerlis near Lucerne, designed by Albert Ze is a modern church in the simplest forms—a plain four-square box of r forced concrete left rough and un dered, with only the west doorway concrete grilling of the tower to indi the purpose of the building. The ligh of the church is entirely from the so The windows extend the full length of church and are without stained glass cause of the exceptional view the mo tains afford.

St. Karl's, Lucerne, was designec Fritz Metzger, and is one of the ea (1933-35) Catholic churches of such but one which shows a considerable t toward the "one room" ideal expre by church leaders. St. Karl's is wel

ted to its ideal situation on the banks f the Rems. The entrance is through a fty and airy porch, commanding a lendid view of the river and town.

The interior has a continuous clere-ory window, a lighting technique aban-oned a few years later for one that ve greater emphasis to the sanctuary d. The altar is of Collomby marble d the columns are covered in the same aterial. The stained glass windows and scoes are by Hans Stocker.

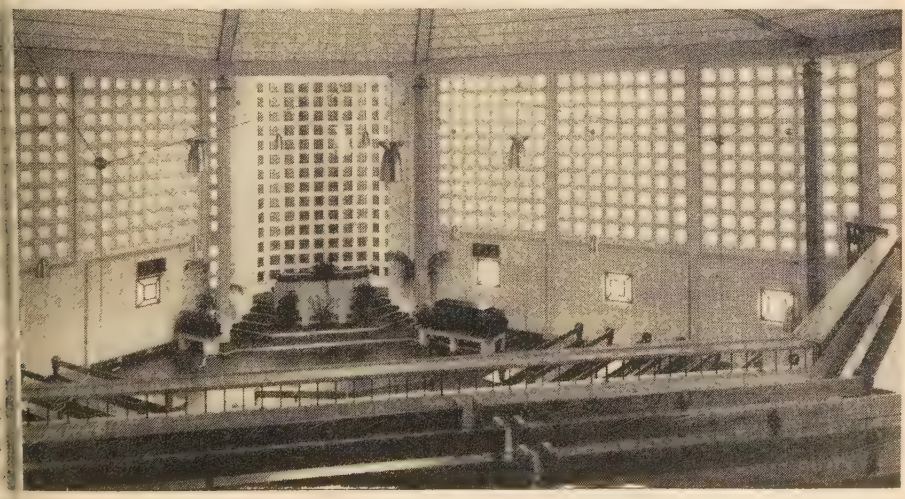
Hermann Baur has designed notable urches at Bellach and Dornach. At rnach the ceiling and columns are inted a neutral buff and the windows the nave are of a bluish-green opales-nt antique glass.

One of the newest Swiss churches the Neo-Apostolic Church at Geneva, signed by Haefeli, Moser and Steiger. erner Moser studied in the U.S.A. with ank Lloyd Wright many years ago, and e does not need to look far to sense a tain kinship. In plan the church is bas-lly a square set on the diagonal with r and pulpit at one point, entrance opposite. All four walls are glazed in the upper portion with a grid of carefully designed glare-preventing glass blocks, with additional natural light coming from a lantern at the apex of the centrally pitched roof. A calm, unemotional room results, which provides the dignified "collective family" atmosphere sought by a denomination that holds to the restraints of Calvinism.

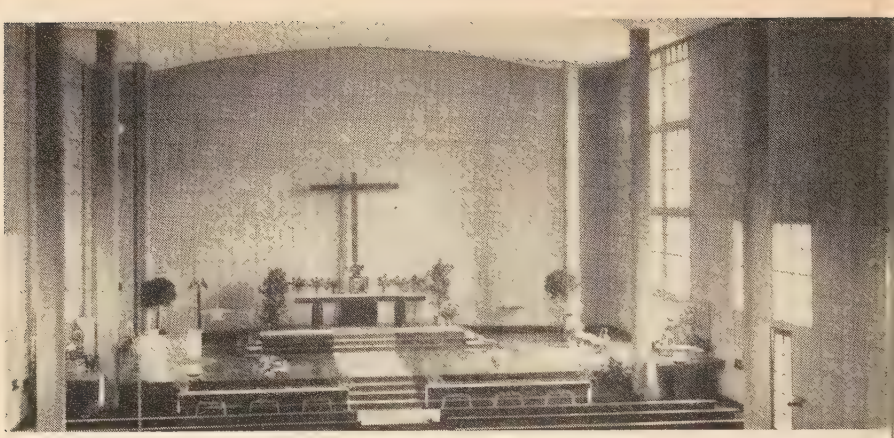
The exterior of the Neo-Apostolic Church is distinguished by sensitive details.

Both Protestants and Catholics in Switzerland refuse to believe that religion is drab. They hold it, instead, as a living, growing thing, always in a state of evolution for the betterment of mankind. The theories of each as reflected by their buildings are three-dimensional panoramas of their theological evolution: What was done 20 or even 10 years ago would not be done today and will be restudied and improved upon tomorrow . . .

In the Protestant church this evolution can be graphically seen—especially in the treatment and relative importance of the altar—in its earliest and latest



Neo-Apostolic Church at Geneva
Frank Lloyd Wright's influence has penetrated the Alps



INTERIOR OF CATHOLIC CHURCH AT DORNACH
Windows are of bluish-green glass

churches, St. Johannes in Basel and the Reformed Church in Altstetten.

In the Roman Catholic Church this has been, among other things, a continuous development of church planning, towards a small, intimate "room."

HOWEVER, in all cases and for both creeds this steady evolution and growth has come from within as a reflection of the needs of the religion itself. It has not been ground out as superficial window dressing or passing architectural fancy without sincere comprehension of problems involved.

Both the Protestants and the somev less numerous Catholics are now buil only *contemporary* churches. While m of these are not always of architect merit—few indeed show the dran daring evident in the first modern man churches—the fact that they ar modern is most impressive. For th true not only of city churches but of ones in remote valleys and vil throughout Switzerland.

OURS IS NOT so much an age of vulgarity as of vulgarization; everything is tampered with or touched up, or adulterated or watered down, in an effort to make it palatable, in an effort to make it pay.

—LOUIS KRONENBERGER in *Company Manners* (Bobbs-Merrill)

WHEN A NEW BABY IS BORN, usually the doctor, the parents and the stork get more credit, honor and glory than the Creator. It is a strange thing that here in so-called Christian America, we are as superficial in our thinking about the "second birth" as the first. Many otherwise educated and intelligent people have never heard about the New Birth, or that "you *must* be born again" in order to understand by experience the meaning of spiritual conceptions.

—DR. NELLIE HOLMAN in *My Most Unforgettable Patients* (Pageant)

OU ARE A PRIEST

AMOS JOHN TRAVER

Every Christian has a call from God to serve in the church and has the right to approach him directly

F YOU ARE A CHRISTIAN, you are a
est. Luther rediscovered this lost
esthood when he emphasized that we
justified by faith alone.

The church Luther knew was priest-
den. It reserved for itself the right to
give sins and make men right with
r God. It set men apart as priests to
liate, to stand between man and God,
ring man's sacrifices to God and be-
ing special representatives of God to
with man. Priesthood became an
er with levels of authority from the
e down to the humblest monk. Faith
enerated from faith in God, revealed
hrist, to faith in the church.

he result was tragic. It became un-
ssary that the common man under-
d the way of his salvation. He simply
ed himself to the church. He did
even need to understand the language
hich the priests celebrated the mass.
superstitious confidence he left the
e business of his salvation to the
ts. Under such a definition of faith,
lar education was entirely unneces-
Reading the Bible would be dan-
is since there could be no freedom
nterpretation. Individual freedom
lost. The priests told their flocks
to believe and what to do to be
l.

THER COULD FIND no such orders of
s in the record of the first century church. He found in the Gospels only one mediator—between man and God—Jesus Christ. Invitations to come to the Lord, confessing sin and receiving forgiveness, were given directly to each sinner. Luther became certain that the New Testament taught the priesthood of all believers, often called the universal priesthood. Without this doctrine justification by faith would be a meaningless phrase.

Priests, as a class, ended with Jesus Christ. The church, which is the body of Christ, continues the work of priesthood. If you are a Christian, you share in the priestly right to go directly to God in prayer, praise, thanksgiving, sacrifice, and confession. Because the rights of priesthood belong to all, they belong to the humblest member of the church. There is no special "privileged class" in the Christian church.

THERE IS MUCH popular misunderstanding about the relation between the universal priesthood and the office of pastor. They have the same relation that the universal priesthood sustains to all Christian vocations. There is the general call to be priests, received by all true Christians. The call to be a pastor comes to one who is already a priest. It is a call to an office in the church.

A study of the first century church shows that the ceremony of ordination included the laying on of hands by the apostles or their associates. This was a symbol of passing on to qualified persons the office of pastor. But the right to or-

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raver is a professor at Hamma Divinity l, Springfield, Ohio, and a widely n writer and preacher.

dain came from the church. It was not inherent in their offices. This right is given them because they are best qualified. They are still servants of their fellow priests, the members of the church.

Various titles are given to pastors in the New Testament—apostles, elders, bishops and deacons. They are not used in such clear meaning that we find authority for high and low orders in the clergy. The terms are often used interchangeably. The office was established by our Lord when he set apart the apostles and gave them special responsibilities for the evangelization of the world. For three years they were under training. Then he sent them the Holy Spirit, to give them understanding, power, and courage for their heroic task.

Pastors are in the apostolic succession if they share the faith and the task of the apostles. It is not important to Lutherans whether there is an unbroken succession of persons from the original apostles to the newest ordinand. It is a succession of faith rather than of laying on of hands that counts.

THE MINISTRY is a holy office. It does not lessen its holiness to affirm that all worthy vocations are holy if fully consecrated to Christ. We believe that the preaching of the Word and the administration of the Sacraments require special training.

For the sake of good order in the church, the church itself has reserved for pastors these functions. They are not personal rights, granted for life. They are rights of all Christians assigned to men who have been called by the church and trained for their office. They have been freed from concern for earning a living in order to give their full time to the task of shepherding the flock.

Love and respect are due our pasto They have made willing sacrifices in der to spend seven or more years in c lege and seminary training. As our cal representatives they bring counsel a comfort wherever needed. They help to understand the Word and, on our co fession of sin, they declare God's forg ing grace. They enter into our perso family life in the most intimate w baptizing, confirming, marrying, bury and being the friendly confidant of They are human, no miracle of perf tion accompanied their ordination. pastoral failures are so rare that they come "news" to a sensation-gre world.

PASTORS ARE leaders, not drivers. T are counselors, not autocrats. They not called to do the work of the chu in the place of the laity. It is tragic lay folks have left the task of pers evangelism to their pastors. Each Ch tian is called to witness for Christ by and life, just as truly as his pastor. calling a pastor, laymen do not rel themselves of responsibility for evan ism, education and merciful works.

Consecrated laymen must rally to leadership of their pastors. Though may not always agree, they will s their love and respect by their co-op tion. Congregational work must be t work. And in working together as pr on the tasks our Lord assigned to church, pastor and people will realiz presence.

Each Christian is a priest, not to in rights, but rather to accept hu God's forgiving grace and to appro his offered power for the evangeliz of our communities and the world.

BELIEF IS A TRUTH held in the mind. Faith is a fire in the heart.—JOSEPH FORT NE

ERE'S AN EXCITING ARTICLE THAT COMBINES PROPHETIC VISION
/ITH A MODERN SITUATION. IT'S A FANTASY ON THE FUTURE ABOUT

Two Men on a Bench—But Where?

/ ROBERT A. BARTELS

The peculiar stranger talked as if he was very rich but it soon turned out that he had the wrong things

THOUSANDS HAVE sat on the very bench here you are sitting today. You won- r exactly how many thousands it is, d what some of them must have been e. You think of the elderly ones from ars gone by, some with beards and ne with smooth faces, their ancient es still drawn in close around them. uld they have come here just because l age finally caught up with them, or s their trouble something like yours? at pain in your chest—one would nk that by now in this place it would e left you. And then you picture ers. The middle-aged people; the ther who arrived at this place leaving mily behind; the comparatively young ner who had overworked. Even little s and babies have been here. You member that awful epidemic of polio several years ago and the fact that medical profession has seemingly er been able to control or deal ade- tely with the peculiarities of child- h. Thousands have been here? Mil- s would be more like it, you think to rself.

WHAT WAS THAT? You think you hear ething moving about in the bushes posite the bench on which you are sitting. This is certainly a secluded and wooded place. Almost anything could be lurking around you. Imagine! A bench stuck out in the middle of nowhere with just a few trees and low growing things surrounding it. What a strange place to come to and wait for the carriage.

THERE IT IS AGAIN! Indeed, there is something over there in that bush. The whole thing is rustling and moving about. Look! It is a man. Wonder how long he has been there? You are to have a companion. How nice! You were beginning to think that this whole business was going to be terribly lonely.

"I saw you come up and sit down," he says. "What brought you here?"

"I don't exactly know," you tell him, "and I don't think the folks back home did either at first. None of us had time. I hadn't been feeling too well lately, but I never dreamed it was something serious. I was simply a little tired when I went to bed last night, and when I finally did get to sleep, I suddenly got the summons to come to this place and wait for the carriage. So here I am. And you? What happened to you?"

"Heart trouble!" A disgusted look spreads over his drawn face. Or is it just a drawn face? No, it is more than that. It is a mean face, masking a soul that you would bet is as hard as nails. He takes up the conversation.

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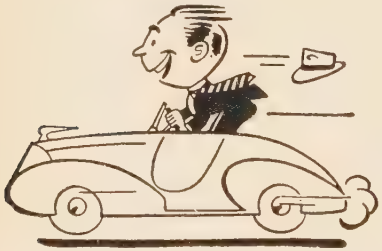
article is adapted from a sermon ched by the Rev. Mr. Bartels. He is or of Bethlehem Church, Billings, Mont.

"BLASTED BUSINESS, this dying! Taking a man right out of the middle of his work, just when I was making good too, mind you. A rip-roaring business, a nice home, a couple of kids, and a bank account that would make your eyes pop out! Wait until I get up there! I'll tell them a thing or two. Stopping me right when I was beginning to move the world. I tell you, it isn't just. And they are always talking about justice! Fine lot they know about it. Heart trouble!" And the haggard fellow plops himself down on the bench beside you.

"That's probably just what I had," you remark. "Only I don't think I got it for the same reason you did. I never had much, not more anyway than I needed. I guess I just didn't push myself that hard. How come you did?"



"How come?" Your companion looks at you in utter astonishment, and you notice that there is a sneer also in his expression. "Why man, a fellow's a fool who doesn't go out after what's to be had in the world. All these guys who are always limping along and getting nowhere and complaining make me sick. It's laziness, that's what it is. Or a lack of imagination. 'How come?' you say. Money, man, money, that's why. Sure, I worked myself to death getting it, but look what I had. I suppose you carted your miserable body around in one of those cheap cars, didn't you? Well, I had a Rolls Royce—two of them in fact."

He pauses, you notice, and begins fish around in his pockets for somethin He goes through vest, coat, trouse and finally even digs inside the vest examine the pocket of his shirt. A parently what he looks for is not the He shouts, "I left my cigarettes lying the desk in the office!"

"IT SEEMS LIKE a waste of time," y put in quickly, "to work yourself death for all that. Not that I discor pleasure and fine things, you understa We had a good house too, but noth very fancy. We even had a radio, frigerator, electric stove, television se garbage disposal unit and so on. But certainly didn't let our lives revc around having those things. It doe sound to me as though you really time in the midst of doing so much to sit down and live for a while."

"Aw, you sound like one of th Christians!"

"I am," you answer.

"Well, that was probably just y trouble, boy. I got mixed up in on those churches when I was younger self, and didn't know any better. B found out soon enough, you can bet t They bleed you to death in t churches. That's all they are there It was back in the days when I was getting started. I'd got myself a fine and was bringing home no less tha hundred bucks a week. We boug little house in one of those new su visions and just got ourselves nicely tled. Along comes this preacher talks us into joinin' up with his chu I still don't know why we did it, but a couple of fools we did. Of cour saw which direction the wind was b ing right away.

"The preacher told us how glad he to have us as a part of his church, then the first thing they do is to come

vith that little box of offering envelopes, ying to make us feel that we had a re- ponsibility now that we were Christians. laturally they didn't exactly use the ord responsibility; they said something pout our making offerings as an expres- on of our thanks to God for the gift of lvation and all that. I fell for it too. lade one of those splurges or pledges whatever they call it. I didn't mind o much at first. We gave them five icks a week. Five bucks! Why that ould buy at least two cartons of cig- ettes and then some. Everything went ong fine, and then they pulled the trick n us. Up comes some special offering, d that crazy preacher began to talk e the world depended on it.

"Well, I kicked in a couple of bucks. id then guess what happened. They 't a little overcrowded and had to build. ey wanted to send something off to rope, and they had to buy some new ws, and then got the crazy notion they d to support the start of more missions. got so it was just one thing after an- ier. All a plot, you understand, to get money away from me.

"Well, we just pulled out of that place. wife went and joined one of those y churches downtown where you can lost in the crowd and nobody pays ch attention to you. She thought the s needed to go to Sunday school be- se it was good for them. But they er got me inside one of those places in."

BY NOW YOU NOTICE that the sun has n. The light enables you to get a e clearer view of this talkative com- ion beside you. You are shocked to e that something is wrong with him. seems to be melting at the edges. It st be that your eyes are tired. After you have been up most of the night. rub them, and blink several times

> And he told them a parable, saying, "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there will I store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, and be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God."
>
> —Luke 12:16-21 (R.S.V.)

to clear your vision. No, it is true! He is melting a little at the edges. Some things about him are not quite as distinct in this light as they were in the darkness. He starts again:

"The thing that burned me up was this whole idea of benevolences. The crazy folks! If they had kept at home the money we gave them, they would have had more than enough to run things. But no, they kept harping and harping about benevolences, and it made you feel like a cheat if you didn't give to it. I told that nutty preacher about it too. But do you think he would see it my way? Not on your life! 'We can't be selfish,' he says. 'If we take care only of ourselves, Christ will abandon this church.'

"And then he went on to lecture to me. 'When Christ came to this earth to live and to die, he did it for all people, not just for the Jews. Therefore, the Jews that accepted him shared with the rest of the world what they got from him. And they gave up lots of things in order to do it, sometimes even their lives. 'No church,' that preacher said, 'is really a church until it becomes generous in giving to benevolences. Otherwise when it

talks about love it is only lying.' Love! That's all I ever heard in that church. As if that were the ingredient to make the world go round. What stupidity! You never heard of the Communists talking about love, did you?"

As your companion keeps talking this way, you see that the sun is climbing even higher. In fact, it is not only climbing higher, it also seems to be drawing closer and closer to you. What an odd thing to see! You've never been in any place like this before. And your companion has changed too. As he talked, alterations were constantly taking place in him. By now his arms had melted down to become one with the rest of his sagging body. There is no face on him anymore. All the grim features had so run together that his countenance was just one big blob.

"All this Christianity stuff," he went on, "is just too naive for me. They tried to work on my sense of gratitude, but I didn't budge an inch. 'Christians give because they are grateful,' they told me. 'Grateful for life and for what it takes to hold it together, grateful that in his Son, God would come to our rescue, grateful that a way had been worked out whereby our sin could be forgiven and we could live with God.' It was nauseating. If God gave me my life, that was all I ever got out of him. For me the rest was fight and scratch all the way. I earned what I got and worked like a dog for it, no thanks to anybody."

At this his head suddenly lurches forward and begins to topple. You put out your hand to steady it, trying to shove it back on the melted shoulders as best you can. You doubt that you can ever get it back in just the right place. How messy he has become. How funny his flesh feels, so unmanageable, so like a chunk of jello. From somewhere out that odd form words keep coming.

"The thing that really got me was th idea that Jesus is supposed to be som thing like a new boss to a man. I ju laughed in their faces at that one. N body was going to get control of me, n by a long shot. My life is my own, I t you, to do with as I please. I've got right to my own attitudes, and they a every bit as good as anybody else's at tudes. I'd bet on that!"

Before he could say more the who form of the fellow suddenly slips dow from the bench before your startled ey and turns into a squishy, nondescript b that begins to roll down the little h Lurching and bouncing, but still mutt ing something about "showing them wh I get there," the object crashes throu a hedge of tall grass and disappears.

"Only one of you here?" asks voice behind you. "I thought I saw t as I was driving up." You whirl arou The carriage has arrived, bearing shining figure that has spoken.

"No," you answer, "there is only o Another fellow was here, but I doub we could ever have got him into the c riage. And even if we could have, I do that he would have been capable of st ing in."

"Is that so?" the figure says. "W hop in yourself, and let's go. They waiting for you up there."

Like a feather lifted up by a bre the carriage takes off, fanning the into a stiff wind. A curtain at your flies about and an end of it strikes on the cheek. You jump, and the thing you know you are awake. Y wife is standing over you, slapping gently on the face.

"I do declare, John," she says, " are probably the hardest man in world to wake up in the morning."

HARRIET WENT VISITING

By MILDRED E. ROBERTS

Making calls for the church's evangelism program seemed a waste of time until a very small boy came to the door

Harriet Russell felt both guilty and lad, that rainy Sunday afternoon. She aid good-bye to her husband, as he arted out alone on his calls for the nurch evangelism group.

Harriet had gone to the training ses- on, just as in other years, but at the nd she refused to sign up. "I'm not suc- ssful at calling on prospective new embers, Dr. Fane," she told the pastor. t requires special talents I don't seem have. And there's plenty of other nurch work."

Dr. Fane had not protested. "Very ell, Mrs. Russell. I'm sure any decision ou have made is a thoughtful one." And at was that.

So Harriet turned on the radio and ened a book. Then she jumped up, urtled, for she heard her husband's key the door.

"Bob!" she cried in astonishment. on't tell me you are through with all ur calls at half-past two! Was every- dy out?"

"No. I came back to get you to go h me."

"But it's pouring rain, and Dr. Fane cused me, and—"

"I know, but Mr. Briar is ill, and we one couple short."

Harriet drew a long breath. "Well, I pose I really ought to go. At least e had experience. But the way these nes and addresses come in, Bob, you 't always tell how many are serious. ne visitors sign the church guest cards in the wrong place. Some names are sent in by friends, when the people themselves have no real interest—"

"Whether they join the church or not, at least the hand of the church is reaching out to them. It's the only such contact some of them ever have!"

The first address on the list proved to be a prosperous-looking suburban home. The door was opened by a maid, and a pleasant middle-aged man rose from his chair to greet them. Mrs. Harrison joined them a moment later. She was gracious and charming.

Harriet liked her at once, and her hostess said how kind it was of them to drive way out to the suburbs to see them in such weather, but when the Russells tried to talk about the purpose of their call, Harrison laughed in an embarrassed way.

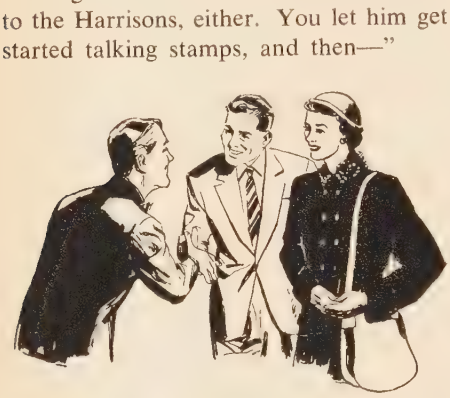
"O, yes, I did sign that guest card—on an impulse, I suppose. You see, it was Easter Sunday! Eventually we'll unite with some church, but just now I like to play golf on Sundays. Rainy days like today I catch up on my stamp collection."

That was when Bob made his big mistake, Harriet thought, for he admitted he too was a stamp collector. After that, whenever the visitors tried to get back to the subject of church, Harrison pulled out a new stamp.

Mrs. Harrison led Harriet off to see her flowers, in the little conservatory that opened off the side porch.

When the Russells departed, the Harrisons waved cordial good-byes and urged them to come again.

In the car Harriet was saying, "That was a very pleasant call, Bob, but not much good to the church, I'm afraid, or to the Harrisons, either. You let him get started talking stamps, and then—"



"How much progress did you make with Mrs. Harrison and her flowers?" Bob demanded.

Harriet had to laugh. "But I'm not much good at this business, Bob, and you are!"

But the next address proved to be an empty house. A neighbor said the family had moved away six months before—south, he believed.

"That makes two unproductive calls," Harriet remarked. "Where now, my love?"

They must go back to town now, to an apartment house, Bob explained. Togglers, the couple they were to visit, lived on the eleventh floor.

Harriet wished it weren't such a big apartment house, and that they hadn't entered, somehow, in the wrong wing, and had to consult a desk clerk to get the location of the Togglers' apartment, and be permitted to go up in the self-service elevator.

But when they finally got to the eleventh floor and the Toggler number, Harriet immediately wished they hadn come at all. The man who opened t door admitted to being Mr. Toggler, b he didn't ask them in. He kept the standing in the hall while they explain their errand. Then he said they'd ha to excuse him, as he and his wife we just going out on a dinner date. Yes, th had visited the church a few times, a indicated their desire to join on the gu card, but that was when the former mi ister was there. They didn't care mu for Dr. Fane's sermons. Now they w visiting another church.

"Just as if we were a couple of pe dlers!" Harriet observed wrathfully Bob, as she hurried down the hall ahe of him to the safety of the self-serv elevator. "Really, Bob, some peo come back to church and tell of the r visits they have had—how glad pe were to have a church member call them—and maybe we are just unlucky the addresses we pull, but—"

Bob's hand closed over hers, ste and strong. "Don't mind, dear. D get upset. Just think of it all as an adv ture for the church and God's work. A we did have a pleasant call at the Ha sons. We made a contact."

At the next address the family were except for the old grandfather who delighted to have company and insi on showing pictures of his old church Scotland, where he had grown up. family, he told them, had already joi a church downtown, because of wonderful choir.

"Our whole afternoon wast Harriet sighed, when they were in car once more. "Not wasted exact but certainly not productive. And tired."

"Want to wait for the last call tomorrow evening?" her husband quired. "No need to wear ourselves c

"No, indeed! Let's finish today," Harriet urged.

So they went on to the last address on their list. It was in the outskirts of the city, in a new development.

The house was modest but attractive. Shrubbery had been carefully planted. Bob rang the bell and as they waited, they could hear sounds of children in the house. At last a very small boy opened the door.

"Mommy tel-phone," he told them, smiling enchantingly. "Tum in, evvybody." His twin brother, just behind him, put his hand in Harriet's and walked with her into the living room. There a baby girl held out her worn rag doll to Bob, who accepted it, and took both doll and baby girl on his lap.

Thank goodness, Harriet reflected, Bob always knew what to do with children. But where was their mother?

THEN THEY WERE AWARE of a pretty but distressed young woman telephoning in the passageway. It sounded like long distance.

"You'll come as fast as you can, Mother, won't you?" she was pleading. "It's so awful waiting, and not knowing O, thank you, Mother!" She hung up and turned to face her guests.

Harriet took the initiative. "We're the Russells, calling from the church—"

"Yes, I recognized your husband. He gave Tom and me a seat the Sunday we visited your church. Tom—Tom's been hurt! Badly! He's a construction engineer on the new highway up here. They operated for him today—emergency—in all the rain and mud! We were waiting for Dad to come home when I got the call. He's been taken to a hospital up there in a place called Spicklerville. I don't even know where it is!" Suddenly she burst into sobs and Harriet went to her and put her arms around her.

"Now, try to pull yourself together, dear."

"Well, I don't know anybody—we've only been here a month. My mother will get here late tonight, but I can't leave the children till then. And Tom—"

"YOU CAN GO at once," Harriet said, and Bob added, "My car is outside. My wife is used to children. She'll stay right here till your mother comes. Get your hat and coat."

The girl, suddenly transformed, flew upstairs, appeared a moment later ready to go. She took Harriet to the kitchen, explained about the children's supper, and then departed with Bob.

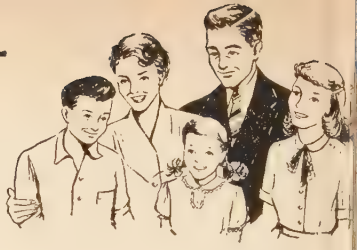
Harriet had a busy evening, and forgot all about being tired. Three hours later, when Bob got back to her, he brought good news. "Young Wills isn't hurt as badly as they feared at first. A tractor slipped in the mud and hit him. He has some broken ribs and plenty of cuts and bruises, of course. Cheered him up tremendously to see his wife. She's staying with him. Said to give you a kiss for both of them. Where are the kids?"

"Asleep," Harriet told him. "Want to peep at them?" She led him upstairs to see the sleeping children.

"They'll be in our Sunday school one of these days," Bob said. "Their mother promised me she was going to arrange to have them enrolled very soon."

"But you were right, Bob," Harriet said softly. "What if we had not made this last call? It's not only bringing in new members that's important. It's the hand of the church we were able to reach out to a young couple in a time of emergency. I'm so glad we could do that."

"Harrisons are going to join our church, too," Bob told her. "I got his pledge while you and Mrs. Harrison were looking at the flowers. Saved it to surprise you."



WOMAN'S PLACE?

THE SUPERMARKET was crowded as it always is on weekends. I could hardly get near the meat counter.

"Hi, stranger!" Claire Mawson was pushing in beside me.

"Stranger is the right word. Haven't seen a sign of you for a week. How's it feel, being a working woman?"

"Not bad. Not bad at all."

"Maybe working for your husband is easier than having a stranger for your boss? Don't tell me you're out on your lunch hour this time of the afternoon," I teased.

"To tell the truth I am. We got jammed up in the store at noon and naturally Charlie couldn't ask the others to stay as easily as he could me. I just got away a half hour ago." She leaned closer and lowered her voice. "Do you think that woman looking at steaks is going to cook them or paint them? She squints through her lashes as though she were about to produce a masterpiece."

"Maybe she has a fussy husband."

"Then she should train him. Those chops look nice. Can you reach me that second package? Looks like the right number for my family. We have to have something quick these days."

WHEN WE REACHED the check-out counter the shortest line had four or five large orders ahead of us. "Here's our chance to practice up on patience," Claire remarked, wheeling her basket into position behind a pleasant-looking woman.

The woman looked around. "Patience is rather a lost art, isn't it? My grandmother had so much of it. My moth had a little less, while I have practica none at all."

I tried not to look surprised by t burst of family reminiscence. Ther something about standing in line that fects some people like a shipboard quaintance—a sort of "we're all in same boat" feeling.

Encouraged by Claire's murmured ply, our new friend continued. "Son times I think it is because we have little need for patience in our mod life. We don't have to clean and fil lamp and trim the wick and light a ma to have light. We flick a switch."

THERE WERE a lot of things I wan to talk about with Claire, but neither us could be rude to someone who being friendly. I joined in the conve tion. "How about waiting for the e trician when the light doesn't come o

"Or any kind of service," agr Claire. "My husband's in the hardw business and he says more and mor his customers are learning to do t own work rather than wait and wait pay and pay."

"You mean they haven't developed tience? I guess that knocks over theory, dosen't it?"

By this time the woman with wh we were talking had reached the chec Claire turned back to me. "Did they someone to take my place as hostess the Christmas party? I felt terrible a saying I couldn't do it, but you k what a spot Charlie was in. It see

though helping him was really more important than just the one day at the urch."

"I haven't heard how they made out, it don't worry about it. Someone will ke over. Someone always does."

"How about Eloise? She just had a rn recently, but she always has interting ideas."

"Oh, hadn't you heard? She's joined e ranks of the working girls too. She's rking in the toy department at Perns' and loves it. She says it is simply azing how few people know the right id of toys to buy for children. She's en able to help quite a few people buy right thing when they came in with nething entirely different in mind for ir youngsters."

"I'll bet she has! Dear, busy Eloise! e's really priceless, isn't she? Such a of know-how—and so eager to share with everyone."

"I don't think some of us realized how ch we did rely on her for things till couldn't come. Even when we were ttle annoyed, we turned things over ner and knew they'd be done. Several the other women have taken holiday this year, which has thrown poor Ittel into a tizzy. She is so determed to have everything go according chedule. I guess she's going to need rge dose of the patience we were ing about, before this Christmas is ."

WE HAD LOWERED our voices when we an to mention names. You never v whose sister-in-law or nextdoor hbor may be standing near you. I red mine still more. "Sometimes I we have too many Christmas tans. They get more firmly fixed every till you begin to think the shepis arrived on reindeer towed by electrains. And some of the traditional parties are almost as absurd. Don't you feel that way?"

Claire laughed that deep chuckly laugh I've been missing lately. "You're partly right, but you won't take it so hard when you've stretched out on the couch and kicked off your shoes."

"Maybe you're right. And poor you! No place to kick yours off. Or has Charlie a place in his office?"

"He has a big easy chair, but no privacy. Anyhow, I don't get as tired at the store as I do at home. I'm busy, yes, but not running in circles the way I do when I'm trying to keep house and do all the errands for the whole family and keep up with a half-dozen organizations, in the church and outside. This way one thing follows another in fairly orderly procession. I don't have to spend a lot of time planning how I'm going to make everything fit in, or worrying over whether something will be left out."

SHE BEGAN STACKING her groceries on the counter. Only half-joking I said, "You make me envious. Maybe I should get a job too. They still need people at Perkins'."

Waving a package of frozen peas at me, Claire shook her head. "Wait till your turn comes. When your youngsters are as old as mine will be time enough. I've no patience with women who shift their children from pillar to post in order to take a job outside the home when, most of the time, there's no good earthly reason for it."

The checker paused with her hand on a box of cereal. "Neither have I. My kids are in high school, so if I want to work, that's my business. But not when they're little, no sir." She punched the register emphatically. "When they were little I pinched the pennies, but when the kids were home, so was I." She punched again. "You bet!"

KNOW THE BIBLE

A SERIES OF COMPARISONS OF THE KING JAMES AND REVISED STANDARD BIBLE TRANSLATIONS

By RALPH D. HEIM

ONE MAN WROTE a choice description of the Revised Standard Version in these words: "It is only an effort to let the biblical writers say what they have to say as though they were saying it today."

Yet that does not quite touch the heart of the significance of this new Bible.

No one writes a serious book just for the sake of writing it and having people read it; every biblical writer wanted something important to happen because he wrote. As the author of Second Timothy shows in the printed passages, the Scriptures were written for significant ends. Translators and revisers have done their work for like purposes.

THIS PRINCIPLE of writing for utilization pertains more fully in the case of the Bible than of any other book. This is The Book. We capitalize the title because this is the supreme book, even God's book. It came from him. He gave it through human life, wanting it to go back into life again.

It has been said that the RSV is written in "living language." That is fine as far as it goes but the real issue is something else: will the version readily become "lived language"? It will demonstrate its true worth to the degree that its readers translate it once more—into living epistle.

Doubtless such a result is what the revisers had in mind when they put these words at the conclusion of their preface: "It is our hope and our earnest prayer that this Revised Standard Version of

(King James Version)

But continue thou in the things which th
hast learned and hast been assured
knowing of whom thou hast learned the

And that from a child thou hast knc
the holy scriptures, which are able to m
thee wise unto salvation through faith wh
is in Christ Jesus.

All scripture is given by inspiration
God, and is profitable for doctrine, for
proof, for correction, for instruction
righteousness:

(Revised Standard Version)

But as for you, continue in what you h
learned and have firmly believed, kno
from whom you learned it and how f
childhood you have been acquainted
the sacred writings which are able to
struct you for salvation through faith
Christ Jesus. All scripture is inspired
God and profitable for teaching, for
proof, for correction, and for trainin
righteousness, (II Timothy 3:14

---

the Bible may be used by God to sp
in these momentous times, and to
them understand and believe and
his word."

INTERESTINGLY enough, the King Ja
translators had written similarly: ".
blessed thing it is . . . when God sp
eth to us, to hearken; when he setteth
word before us, to read it; when
stretcheth out his hand and calleth
answer, 'Here am I . . . to do thy
O God.' "

And both those expressions are
ingly like the prayer of John Wyclif
his preface to that first complete tra
tion into English about 1400: "God
us to ken and to kepe well Holi Wri
to suffer joiefulli some paine for
the last."

Now let the Word live, as God
writers strove, and translators pray

ersonal Problem Clinic

ot-headed

QUESTION: Getting mad—that's my big oblem. I'm inclined to get very angry. is world is so full of annoying circumnces and irritating people. Almost every these two factors interfere with my ns for achievement and personal develop-nt. Thwarted in carrying out my pur-es, I get huffy. Many times I have re-ved never to let it happen again, but that sn't help much. Some of my friends say m hot-headed, as if it were my fault. I h I could be more calm in trying cir-nstances. I'd like to be a balanced, self-trolled, even-tempered person, but in kind of world it seems impossible.

REPLY: We must all acknowledge that e are not always calm and under con-ol, that we never attain 100 per cent ntrol of emotions. But much can be hieved. In some cases early experi-nces, with inadequate guidance, form e unfortunate background for such out-mes. The more we go on "flying off the andle" the more difficult it becomes to ring self under rational control. Recur-nt emotional outbursts are a left-over om childish temper tantrums—a form infantilism—from which we can largely e ourselves if we try hard enough and ng enough.

1. In every such problem ask the help God.
2. When exasperated, Socrates lowered voice. That may help you.
3. Say to yourself, "I'm too wise to put an emotional display in public—or ywhere else."
4. "Count ten," or do the psychological uivalent, when tempted to "blow up." ink of how the whole matter will ap-ar at the end of the day, or whenever have gained a better perspective.
5. Practice empathy—putting yourself the other person's place.
6. Try to impersonalize conflicts with ers—objectify them. Consider that other people have their emotional problems too, and admit any guilt which belongs to you. Move slowly and shift attention from the irritant to something constructive.
7. Practice relaxation in various forms.

Money

QUESTION: Our two youngsters seem to be made of curiosity. They want to know about almost everything. We welcome questions and try to answer them. We have had a good many sessions on religion, sex, right and wrong, relatives, and the why of everything. But they want to know also about our finances, what the income is, what we do with all of it (as if that could be a problem), and why some people can buy things we can't buy. We have drawn a line on financial information, for if we tell them we fear they will peddle the information to all the neighborhood.

REPLY: You are wise to welcome questions and to give honest answers to the children. Of course they are curious about everything. Asking questions and exploring are a young child's only means of finding out about this wonderful world.

But why do you exclude money matters from the facts available to children? They need to have as much information on this matter as they can understand and properly use. While children do not feel the reticence about some matters which characterize adults they can be given to understand fairly early that some subjects may be talked about on the outside while others are to be restricted to the family circle.

They like the idea of family secrets. If they know what the financial situation is at home it will help them adjust to the facts and it will ease the way for the parents. With such understanding children will be ready for economical precautions when the bank account demands it.

—EARL S. RUDISILL

The Woman Luther Married

Katherine, Wife of Luther. By Clara S. Schreiber. Muhlenberg Press. 232 pages. $2.75.

Katherine von Bora was one of nine nuns who escaped from the convent at Nimbsch, Saxony, Easter eve 1523. She was a comely, proud, "impoverished aristocrat," mother since infancy and a resident of the convent from the time she was five.

Many monks and nuns were taking up other vocations. Katherine von Bora found employment in the Reichenbach home in Wittenberg. There her infatuation for a wea student ended when he married another. Proud Kate drank from the bitter cup of disappointment. Dr. Caspar Glatz, a doctor at the university, would have made her his wife. But Kate declared she could not marry a man she did not love.

In 1525 Luther proposed marriage and Kate consented. These facts should silence those who teach that Luther broke from the Roman Catholic Church in order to marry a nun. "Master Kate" proved to be a careful housewife and a shrewd business woman. With her boundless energy she soon turned the dingy Black Cloister into a cheerful home. There she cared for orphaned relatives, boarded students, nursed plague-stricken people, housed war refugees, provided for Luther's co-workers and entertained an increasing circle of friends.

She supervised the servants and the gardeners. She bought and sold cattle, spun flax, brewed beer, made perfumed soap, baked, sewed, and with her savings bought her ancestral home and a farm.

Winsome Madge died at age thirteen. The four remaining children and the sorrowing parents experienced the comfort of their Christian faith.

Ceaseless toil, failing health, and a long hard journey contributed to Luther's death. The marriage bonds of twenty-one years were broken. Loneliness, desertion of Luther's friends, the plague, the fight to keep her children and property brought Kate to her death at fifty-three.

The author has portrayed *Katherine, Wife of Luther* in a fictionalized story based on facts. She writes with the sensitiveness of a poet and the accuracy of a historian.

Fort Wayne, Ind. MARY SIEGEL TYSON

The Real India

Face to Face with India. By Roland E. W ley. Friendship Press. 176 pages. $2.50.

The author's treatment of India is uni but thoroughly true to the life, work, genius of the country. The reader is r brought "face to face with India" by b introduced in an intimate way to peop work in government positions, in educa hospitals, business, on the farm, in unsk jobs, and in the courts. We meet men women in all walks of life, from house vants and rickshaw men to editors, vi reconstruction workers, judges. How istic his account is may be understood one sees that he devotes a chapter t weather. The author says that "weath a distinct social problem in India."

Dr. Wolseley succeeds admirably in ing us the real India of today in his ch on "Politics." He enables us to meet resentatives of two extremely active m ity groups, 1) the group advocating ligious state, which means "India fo Hindus," and 2) the Communists. Th thor's accurate reporting has been c demonstrated by the recent victory Communists in the provincial electi the new Andhra state.

While the chapter on "Religion" duces us to the sort of educated family we find here and there in m India, the reader should not draw th clusion that this chapter gives an ad picture of religion as it is today in th dreds of thousands of villages of Indi after all, the real India even now India of the villages.

This interesting book should prove emi-ntly useful in bringing present-day India l its problems before the West in an ily understood fashion.

Morristown, Tenn. J. Roy Strock

e Reformed Churches

he History and Character of Calvinism. By n T. McNeill. Oxford University Press. 466 es. $6.

The title of this book should read: "The tory and Character of the Reformed irches." While Calvin and Calvinism the center of discussion, Zwingli in el, Bucer in Strasbourg, Lefevre in nce, Hugo Grotius in the Netherlands, Cotton Mather in America would hardly lify as Calvinists. It would be more to point to describe the various branches Reformed churches in other countries as ations of influences originating in eva or Basel.

or should one underestimate the blend-of the thoughts of the Wittenberg Re-iers with the Protestant ferment in ice, Holland, Scotland, and England. ier's acts and tracts influenced Zwingli e than the Basel reformer or McNeill it. This is not to say that McNeill does give Lutheran and other influences on Reformed protest their due for the most On the contrary, he has shown many iese, particularly in Scotland and Eng-in great detail. And that goes for rica, too.

is just at this latter point that the au-s strength and weakness appear. While as amassed a great deal of information imes, dates, and influences, the book king in a thorough philosophy of his-It takes more than geography, chron-, and the binder's art to give a book In part, the reason is a lack of depth e analysis and presentation of Re-d theology.

art from this basic criticism this is a reference book in which the student urch history can find the facts he A bibliography and index of twenty-ages will aid him in his search.

ladelphia H. T. Lehmann

Practical Preaching

Biographical Preaching for Today. By Andrew Watterson Blackwood. Abingdon Press. 224 pages. $3.

"Today I believe that ministers should turn to biographical preaching more often than ever before," says Dr. Blackwood in seeking to justify a volume which deals almost entirely with the use of biographies and biographical illustrations in the composition of sermons. But the volume needs no justification, because a reading of the book demonstrates the varied possibilities and values of such preaching.

Divided into two parts, this book considers first "Preaching Strategy" under headings such as "The Interests of the Man Outside," "The Needs of a Nominal Member," and "The Desires of Young People." Says the author, "The best way to attract the outsider by preaching is through biographical sermons from the Bible"; and he then applies this dictum to those within the church as well. Part I also provides suggestions for adapting biographical preaching to the church year and to long-range pulpit planning.

Part II, "Sermon Tactics," reminds one of some of the author's earlier books, particularly *The Preparation of Sermons* (1948). Included are a study of "the Ways of Biographical Preachers"; suggestions for the use of imagination and simplicity in sermon preparation; and a series of helpful tests to be applied to a completed sermon.

Dr. Blackwood's own summary of his book is well stated: "Neither half of the volume contains ivory tower ideals, armchair essays, or skyscraper surveys." It is, indeed, down-to-earth, practical, and useful.

Allentown, Pa. Ralph W. Bagger

Jehovah's Witnesses. By Royston Pike. Philosophical Library. 140 pages. $2.75.

The author is an Englishman who emphasizes that he is not a Witness, but writes a highly sympathetic account of "who they are, what they teach, what they do." The author is well-informed and has organized his information skillfully.

PENNSYLVANIA

Fifteen Tons of Clothing Given by Philadelphians

By CARL W. WEBER

PHILADELPHIA—Bundles and boxes piled high outside Wilbur Zieger's florist store in Germantown as laymen from 65 churches in the Philadelphia Conference unloaded tons of garments for the Lutheran World Relief Thanksgiving clothing appeal. Brotherhoods of the area sponsored the collection.

Said Mr. Zieger, a member of Advocate Church in Philadelphia: "We had the wholehearted co-operation of all churches in the territory. We collected 30,000 pounds this fall without difficulty and will secure a larger amount next time."

Clothing and shoes had been stored in parish houses and church basements over the past months. On Nov. 6 laymen filled cars, station wagons, and delivery trucks to carry the load to the rally point. There it was put on trailer trucks for delivery to the collection center in Phillipsburg, N. J. Clothing will be distributed to the needy in Europe, the Middle East, Korea and F mosa. Last November Lutheran World lief received 1,311 tons of clothing.

LUTHER LEAGUE activities in the a opened this fall with a new plan for divis of the conference organization into five tricts. A pastor and a layman have b selected as advisers in each district. Thar giving rallies in the five areas, and th missionaries' rallies on Jan. 30 were plann

Advisers are (Area A) Pastor James Graefe and George Schmid, (Area B) tor Leon N. Zahn and William Key (Area C) Pastor Peter J. Dexnis and Volkwine, (Area D) Pastor William El and Miss Doris Bull, (Area E) Pastor R ert E. Neumeyer and Miss Dorothy E

There were 600 at the League conver on Oct. 17 at St. Paul's Church, Ardm

Three foreign missionaries from one c gregation will be claimed by St. Timo Fox Chase, when Miss Elaine Bradfield pletes her preparation for overseas se as a nurse. The Rev. Paul Lewis is serving in Liberia, and the Rev. Paul H sailed for Japan in August. St. Time has agreed to provide partial financial port for the work of the two men. Ke Spitz, also a member of St. Timothy now a student at Philadelphia Semin

TO CLOTHE THE NEEDY: The point of departure—Philadelphia; destination—Korea, Formo

Construction of a church for St. David's ngregation, a mission organized in 1952, scheduled for completion Dec. 30. The w structure is on Academy road at Linden enue in northeast Philadelphia. Corner- ne was laid Sept. 19 with Dr. Charles M. oper, president of the Ministerium of nnsylvania, as the preacher. Also par- ipating were Pastors Theodore L. Fischer l David Burt who aided in formation of congregation. The Rev. L. W. Stone- k is pastor. Membership is 202.

Another new mission, St. Stephen's, sterville, organized last year just beyond city's northeast boundary, hopes to con- ct a building costing more than $100,000. Rev. David W. Burt is pastor. The gregation seeks $22,000 from its 200 mbers for the building fund in 1955.

MMANUEL CHURCH in Norwood had a prise for its pastor. When Dr. Dallas C. r was invited to the parish hall on Nov. he thought he was going to a Girl Scout ting. When he got there, he found 642 ons gathered to thank him for ten years ervice to the congregation. There was a giant cake and a $550 check to mark the tenth anniversary. And there was a grateful look back over a decade of growth for the congregation. In his ten years at Norwood, Dr. Baer received 722 persons into the church, baptized 269 children and 35 adults, and performed 106 weddings. Dr. Baer is the author of several books of sermons.

Seminary Pays Its Bills

Philadelphia Seminary completed its fiscal year (to June 30) with $2,075 balance in the current fund, Treasurer John A. Kaufman reported to the board of directors Nov. 16. But the treasurer discouraged undue optimism. The balance is because there was delay in increasing the faculty and raising professors' salaries. Biggest unexpected expense recently was removing 17 large trees from the campus. They were victims of Hurricane Hazel.

Undergraduates enrolled at Mt. Airy this fall number 154 (with a dozen applications rejected because space was unavailable). There are 79 students in the graduate school.

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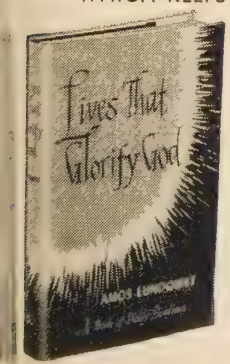

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by AMOS LUNDQUIST, *Pastor, Bethesda Lutheran Church, South St. Paul, Minn.* Former Navy Chaplain

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ick R. Knubel, President, United Lutheran Synod w York and New England, "It is certainly a idea to have a devotional book of this unique

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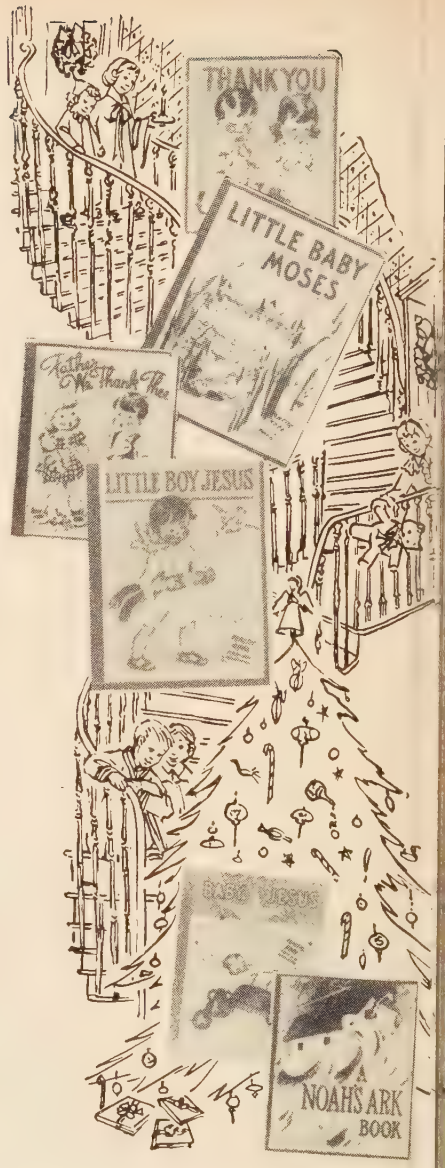

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EW YORK

rooklyn Churches Begin wo Years of Self-Study

By OLIVER W. POWERS

NEW YORK CITY—A group of 45 parishes National Lutheran Council churches have med the Lutheran Council of Brooklyn support a study of the development of theranism in this borough.

Representatives of the congregation met Bethlehem Church to hear reports from Merryl Ruoss and the Rev. Robert Lee the Department of Church Planning and search of the Protestant Council and the v. Walter Kloetzli of the National Lu- ran Council.

Plans for the project were made last sum- by the Division of American Missions the NLC and the Protestant Council of w York. It is scheduled to be completed wo years. A pilot study on "The Heart Flatbush" has been completed. Its results be outlined to fifty leaders of four Flat- congregations—Redeemer, St. Paul's, Stephen's and Zion's—during a retreat Holiday Hills in Pawling, N. Y.

astor Kloetzli will conduct the retreat. ers attending will be Dr. Conrad Hoyer he NLC, Dr. L. W. Halvorsen of the , the Rev. Harold Letts of the ULCA rd of Social Missions, the Rev. Robert Bauers of the Brooklyn Inner Mission ety, and Dr. Eugene Kreider, New York od home missions superintendent.

REFORMATION SERVICES planned by divi- s of the Protestant Council were held in Bronx, Brooklyn, and Staten Island. John Mackay, president of Princeton nary, addressed Protestants of Brook- . A massed choir from twelve churches , and clergy from many of the 400-odd estant churches of the borough partici- d in the processional.

r. David M. Cory was elected executive tary of the Brooklyn Division of the estant Council. He succeeds the late J. Henry Carpenter who served Prot- tism in Brooklyn for 25 years. Dr. Cory has been pastor of Cuyler Presbyterian Church in the borough for over 20 years, served as Protestant chaplain of the Cumberland Hospital, and was chairman for a number of years of the Department of Christian Social Relations. He has ministered to

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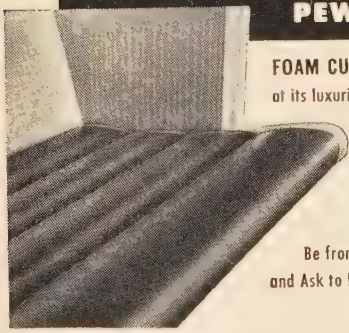

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a unique group of American Indians livi in Brooklyn and has translated the Presb terian Hymnal into the Iroquois tongue.

Lutheran laymen of Manhattan heard D G. Elson Ruff, editor of THE LUTHERA speak on the "Dilemma of Church a State" at St. Peter's Church, Lexington Av on Oct. 25 . . . Also at St. Peter's Chur was the All-Lutheran Camping Conferen for Metropolitan New York on Nov. Taking part were the Rev. Joseph Belgu of the Norwegian Hospital of Brooklyn; t Rev. Theodore E. Caspar of Advent Chur Manhattan; Mr. Cal Gertsen, director Camp Norge; and Miss Elaine Kluge of t Metropolitan Lutheran Inner Mission S ciety (Missouri Synod).

The Lutheran Student Federation Greater New York had its fall retreat Major Bowes House, Ossining, N. Y. Herluf Jensen spoke on "The Meaning the Protestant Reformation for the 2 Century." At their Nov. 14 rally, C Fuerbringer, assistant managing editor *Time* magazine, discussed "The Conflict Ideas Between East and West."

Dr. O. Frederick Nolde, of the Phila phia Seminary and director of the Comm sion of Churches on International Aff spoke at the Fifth Avenue Presbyte Church, Manhattan, on Oct. 13 . . . At annual convocation of Brooklyn minist Dr. Stewart W. Herman spoke on "Look at Latin America." Dr. George F. MacL of Iona, Scotland, also spoke.

Nave windows were dedicated at deemer Church, Brooklyn, on Oct. 7. T depict the four evangelists, and were g by Mrs. Anna W. Blanken in memory her husband, Diedrich and daughter, A M., who was assistant professor of ma matics at Wagner College.

St. Luke's Church, Brooklyn, celebr its 85th anniversary on Oct. 17. Dr. D G. Jaxheimer, assistant to the presider the New York and New England Sy was the preacher. At this service, P: Paul E. Schmidt and the church co burned the church mortgage. An ann sary banquet was held Oct. 22 with

seph M. Lotsch as speaker. Pastor Schmidt
s served the parish 18 years.
The Junior Department of St. Stephen's
nday school made its annual election-
y pilgrimage to one of the educational
titutions of the ULCA by visiting Muh-
berg College. The group continued to
lley Forge and Trappe Church. Last year
y visited the Philadelphia Seminary and
rmantown Home. Dr. Charles Hache-
ister is superintendent.
St. Peter's Church, Brooklyn, installed its
v pastor, the Rev. Paul E. Valentiner on
. 31. He succeeds Dr. J. George F.
esi who served the congregation 40 years.

ng Islanders Hold formation Rallies

By W. R. FUHLBRUCK

ONG ISLAND—The Reformation was re-
nbered on Long Island by large rallies
Queens and Nassau counties. The Queens
heran Pastors' Association sponsored a
ice in St. John's, Richmond Hill, on
ormation Day. Pastor Austin Bosch of
ity Church, Maspeth, was the preacher.
gner College Choir, directed by Sigvart
teen, sang.
n Nassau, the intersynodical Laymen's
up brought David J. Jaxheimer, assistant
e president of the New York Synod, to
Adelphi College auditorium on Refor-
on Day. The celebration was shared
nembers of the ELC, ALC, Missouri
od, Augustana, and the ULCA. A choir
churches of the various synods sang
r the direction of Lawrence Rasmussen
piphany Church, Hempstead.
Lutheran Leadership Training School
held in the north shore area of Queens.
ing at Messiah Church, Flushing, the
ol presented five courses of study each
day evening for six weeks beginning
18. Pastors who taught were Theodore
er (dean) of Messiah Church, Flush-
Karl Eberhardt, Redeemer Church,
ging; William Fuhlbruck of Good Shep-
Bayside West; William T. Heil, Christ
ch, Little Neck; Thomas B. Kline,

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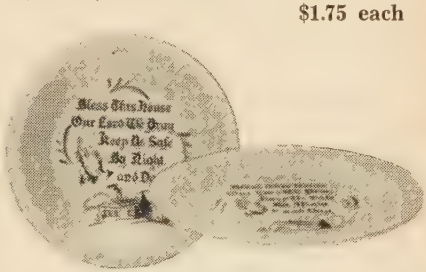

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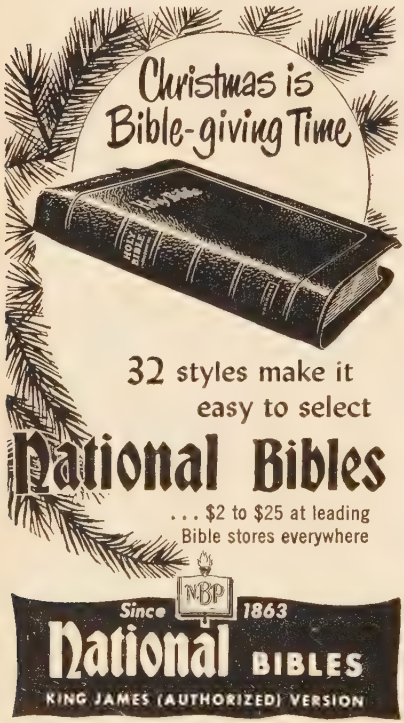


NEW YORK . . .

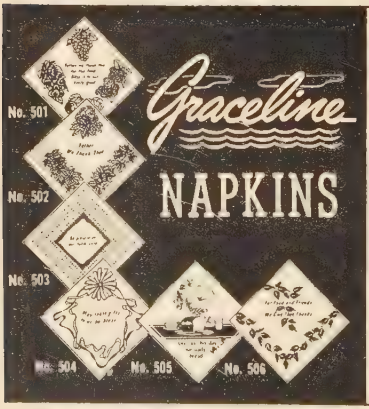
Christ Church, Flushing; and Leif T. C
brandsen of Trinity Church (ALC), Flu
ing. Eighty-five church school leaders
rolled.

A Christian kindergarten was begun
fall in Epiphany Church, Hempstead, H
bert Gibney pastor. Under the direction
Sister Esther M. Brose, 20 children n
daily from nine until noon. Bus servic
supplied for children living at a dista
It is hoped that higher grades will be g
ually added to the school.

Sept. 12 was cornerstone-laying da
Christ Church, Little Neck, where
$160,000 church is under construc
James A. Lundy, president of the Bor
of Queens, was the speaker. Liturgists
Pastors James A. Morecraft and A
L. P. Bosch. More than 500 attended.
Rev. William T. Heil, pastor of C
Church, hopes the congregation will be
to occupy the new church by Christm

One of the new mission congregation
Long Island, Advent Church, Elmont,
purchased a parsonage at a cost of $1
Under guidance of its pastor, Erich Wa
an $18,000 church site was also obta
With financial assistance of the New
Synod and the Board of American Miss
Advent Church is experiencing rapid gr

St. John's Church, Lynbrook, unde
leadership of Pastor C. S. Kirkegaard.
the cornerstone of a new church Co
Speakers were the Rev. Leonard R.



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Minneapolis 2, Minnes.

ınn, conference president, and Pastor bert Arnold, the first son of St. John's enter the ministry. Built at a cost of 50,000 to seat 320 people, the edifice is ıected to reach completion by Ash dnesday.

Pastor Albert T. Keyser of Ascension ırch, Franklin Square, now lives in a sonage recently built by his congrega- n at a cost of $19,000. Dedication was late September, attended by 350. The vice was conducted by Pastor Charles D. xler, Jr., and the sermon was delivered Conference President Leonard R. Kle- ın. Volunteer labor contributed in the struction is valued at $7,000 in addition he net cost.

t. Peter's Church, Baldwin, celebrated 38th anniversary by completely rebuild- its organ at a cost of $9,000. The fin- d instrument was dedicated Oct. 24 with e choirs participating. A concert of ed music was presented by Edwin S. ttaker.

all meeting of the Lutheran Women's ;ue of Long Island was held in St. John's rch, Lindenhurst, on Oct. 26. Speaker Miss Helen Knubel, secretary of Re- h for the National Lutheran Council, gave a description of the Evanston mbly of the World Council of Churches.

TH CAROLINA

lege Makes Room r More Students

By DAVID F. COOPER

CKORY—The $1,500,000 appeal for r Rhyne College will be launched on l, and is expected to be completed by 1, it was announced by Dr. Harry our, chairman of the board of trustees; Voigt Cromer, college president; and ev. Frank K. Efird, chairman of the ing committee of the board.

e new funds will provide the college a gymnasium, music building, audi- ı with a seating capacity of 1,800. itories, science building, administration

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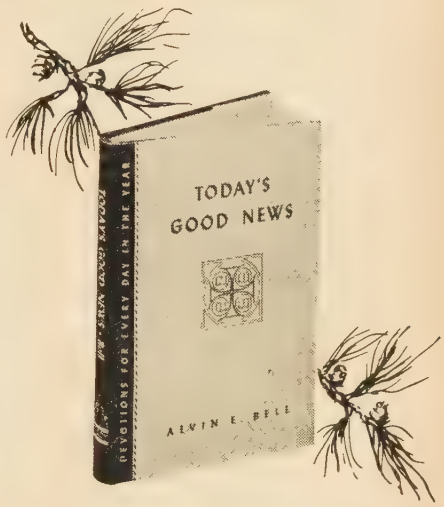

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by ALVIN E. BELL

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NORTH CAROLINA . . .

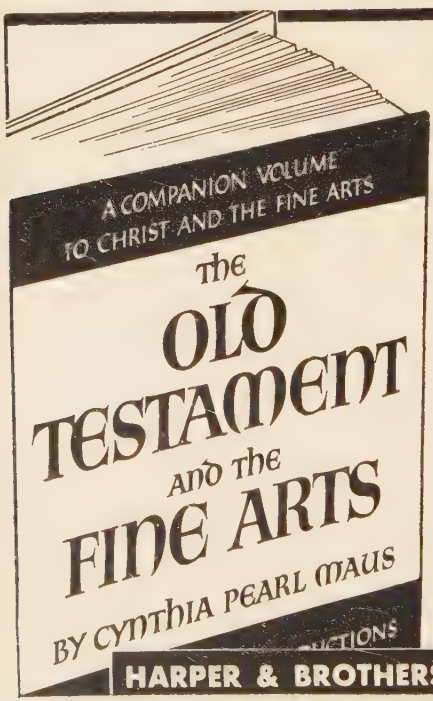
building, student union building, infirm and a larger dining hall.

The firm of Ward, Wells, Dreshman, Reinhardt of New York City has been cured to direct the program. This firm the professional consultant for the Un Lutheran Church's Christian Higher Ed tion Year Appeal.

RALEIGH, the state capital of North C lina, marked its first interdenominati observance of Reformation Sunday wit rally in the city memorial auditorium, a message by Dr. Roland H. Bainton Yale University, author of the Luther graphy, *Here I Stand*.

The Rev. Raymond M. Bost, pasto Holy Trinity Church, was on the plan committee of the Raleigh Ministerial A ciation. Mr. Floyd E. Lutz, a membe the Holy Trinity church council, wa charge of more than 50 men from va Raleigh churches who served as ushers.

There were 119 delegates and vis



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om the North Carolina Synod at the LCA convention in Toronto. The large imber testifies not only to the growing in- rest on the part of synod's pastors and lay ople in the activities of the United Lu- eran Church but indicates that local con- egations are increasingly aware of the portance of obtaining first-hand conven- n reports from their pastors. Many con- egations now include this expense as a gular item in their budgets.

Dr. Dorus P. Rudisill, professor at Lenoir yne College, was again appointed to the tional Council of Churches to serve in division of Christian Higher Education. is will be his sixth year of service in this pacity.

PILGRIM CHURCH, Lexington, one of the founding congregations of the North rolina Synod in 1803, observed its 200th niversary on Sept. 26. Dr. F. L. Conrad, sident of synod, and a son of the con- gation, gave the anniversary sermon. A aching mission was held in connection h the anniversary program, in which

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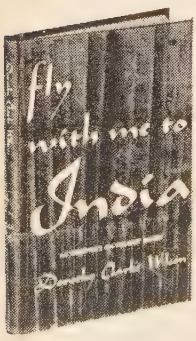

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NORTH CAROLINA . . .
other ministerial sons of the congregat participated, including the Rev. John Pless, Lexington, N. C.; E. P. Parker, M dle Point, Ohio; and Olin W. Sink, Ch lotte, N. C.

OHIO

Music Will be Better

By E. RUDOLPH WALBORN

COLUMBUS—Three churches in the D ton area will have sweeter music as the sult of new organ installations. On Oct. St. John's, Ingomar (Herbert F. Hambur pastor), dedicated a $4,000 Moller "Artii pipe organ, as part of a $9,000 improven program. Conference President Joseph Frease spoke at the dedication, which followed the next Sunday by a dedica recital by Mr. Urban Deger, Dayton or ist . . . St. John's will observe its fif anniversary Dec. 5 when choirs and pa from two churches formerly in the s parish participate. Speakers will be Dr. Herold of St. John's, Miamisburg, and tor E. Rudolph Walborn, Grace, West Carrollton.

Second-Trinity, Dayton (Warner L. H gren, pastor), has ordered a $12,500 gren-Lane organ to be installed in The instrument will include chimes in m ory of Dr. Frank F. Secrist, former pa

North Riverdale, Dayton (James Miller, pastor), will replace an organ w has given 20 years of service and which purchased for $200 from a disbanded le The new organ will be a $15,000 M organ of eleven ranks.

FORTIETH ANNIVERSARY of Miss Co L. Theis as church organist at St. Lu Marietta (Thomas W. Wolford, pastor) recognized Nov. 14, when Dr. E. E. was the guest speaker, and Mr. John linger, Hamma Divinity student and g son of the late pastor, Walter L. Spiel was the liturgist . . . Also recognized the service as choirmistress of Mrs. Lankford who closed 28 years of work last month.

In another corner of the state the interest a churchman in fine arts was maintained the will of Mr. Charles F. Wassenberg, til his death in October a lifelong mem- of St. Mark's, Van Wert (L. David ller, pastor). Approximately $250,000 s left to the Van Wert County Founda- n to be used to encourage the study of sculpture, architecture and to attract dents to these professions.

HONESTY IN OHIO

Mrs. W. R. Thomas, of First Church, Belle- ntaine, has proof that people are honest her part of the world. When she arrived church one Sunday recently Mrs. Thomas und her church offering envelope missing, d wondered where she'd left it. A few ys later Pastor Olen R. Peters received a ter from a woman in Columbus, stating e had found the envelope on the sidewalk front of the bank in Huntsville, a town ar Mrs. Thomas' home. The envelope, h offerings for the church and building id, was dirty, looked as if it had been lked on, with money visible.

. Mark's received a $5,000 bequest from Wassenberg, and in addition one half is valuable stamp collection was be- thed to Oesterlen Home, Springfield, continue this activity for profit so as to est the children in philatelics and re- activities, to demonstrate the profits llecting and marketing, and otherwise ess them with the value of thrift." The half of the collection was awarded to Marsh Foundation, a Van Wert chil- s home.

. Wassenberg, 78, was the owner of Wassenberg Peony and Iris Gardens, n for years had the country's largest of peonies, and was a nationally known y spot on U.S. 30.

ss Anna Schaefer, a member of St. s Church, Springfield (K. J. Bishop, r), who died at 82 in September, be- hed $62,000 to Oesterlen Home for ren, and $15,000 to her congregation. Bethlehem Church, Youngstown

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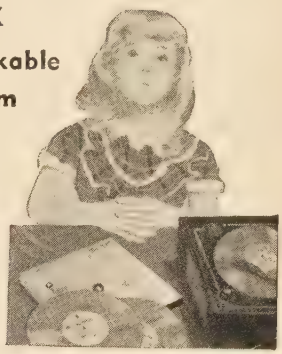

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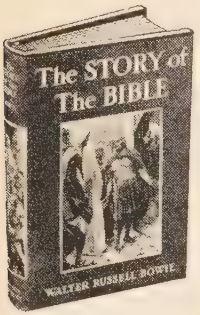

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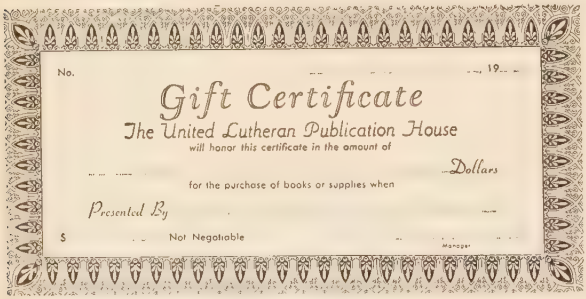
custodians. At their request they were
lieved from their duties in September. Th
real rewards they said come "in the sa
faction that they were able to serve so l
and be able to see at the end of the time t
there never had been any fires or destr
tion that can come to a frame building
easily."

PACIFIC SOUTHWEST

Beasom Takes London Po

By HOWARD L. LOGAN

LOS ANGELES—Dr. James P. Beas
former president of the Pacific South
Synod, has accepted an assignment of
Lutheran World Federation to serve
pastor of St. Mary's Lutheran Church
London. The congregation was organize
1694 with the help of Queen Carolin
Lutheran, who was wife of King Georg
Services in English are conducted week



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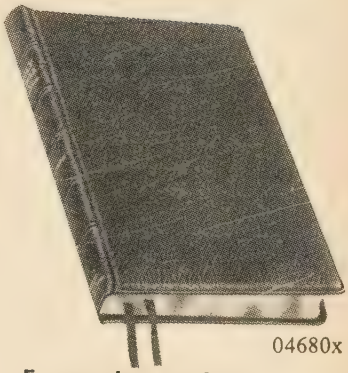

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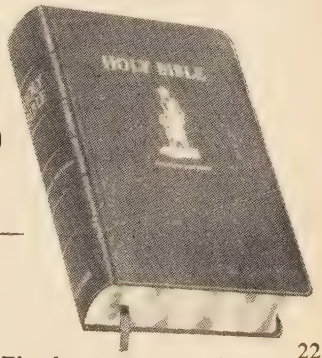

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PACIFIC SOUTHWEST . . .

Dr. and Mrs. Beasom sailed from York in mid-November. On the eve of departure from California, a unique se of God-speed was conducted by pasto the synod. A litany was written for occasion by Pastor Titus Scholl of Alta Pastors John Stump and John Simmo in the service.

GROUNDBREAKING for a new church place on Reformation Day at T Church, Riverside. Sharing in the se with the pastor, the Rev. F. W. Heine were the Rev. H. Paul Romeis and Dr ward N. Spirer. The synod's depar of church extension will supervise con tion . . . Faith Church, Long Beach, cated its church building this fall, with tor Romeis as speaker. Pastor of the gregation is the Rev. Lloyd Sturteva

Martin Luther is being shown at po prices in many California cities. Atten is excellent in some communities, po others. In San Bernardino the film withdrawn after two days because o box office results.

TWO FIELDS in southern California opened Nov. 1 for development of n congregations. Dr. A. C. Knudten, f missionary to Japan, began work at L and the Rev. Charles Clark entered at Rialto. Pastor Clark has been serv the trailer ministry of the synod in the Country" area of California.

Three women leaders of the churcl speaking to various congregations of during November. Miss Norma Bloon former missionary to Liberia and exp the Laubach literary plan, has been many missionary groups. Dr. Franc singer has been visiting the synod in of the Women's Missionary Society ULCA. Miss Catherine Juram of the of Parish Education has been on th tory promoting weekday church scho terials and children's programs.

AMONG THE CONGREGATIONS: Church, Richmond, recently dedic number of new chancel appointme cluding altar linens and floor canc

United, San Francisco, received a me-al gift of aisle candlesticks from the family. Mr. Emil Sass has been a r in Northern California Lutheranism. wood Church, Los Angeles, began cate services recently. United Lutheran, ing, heard President Carl Tambert as speaker for community Reformation e. St. John's, Gardena, entertained than 300 young people for the South-onference Luther League Rally.

ONG THE PASTORS: The Rev. Kenneth was elected president of the Northern rence at a recent meeting. The Rev. th Hartzheim of San Francisco was d president of the National Lutheran il Pastors Association of the Bay The Rev. John Stump was elected er of the Board of Social Missions of LCA, the board's first West Coast er in many years.

ARIZONA CONFERENCE of synod met y with its Women's Missionary So-at Faith Church in Phoenix. Dr. l Bowman and Synod President Carl nbert were visitors.

ins Dedicate a Church

By JAMES F. VORKOPER

CATION DAY ATTENDANCE at Shiner, last month was more than double ting capacity of the new church. A d assembled at United Dr. Martin Church on Oct. 24 in a church de-o seat 450.

congregation, overflowing from the into an adjoining assembly hall onto n, heard a sermon by Texas Synod t Royal E. Lesher. Pastor of the congregation is the Rev. Edwin J.

congregations (American Lutheran, Synod, United Lutheran, and a dical) have merged in recent years the present congregation. The new consists of the church, assembly two units of an educational build-

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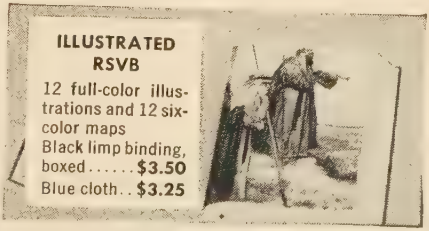
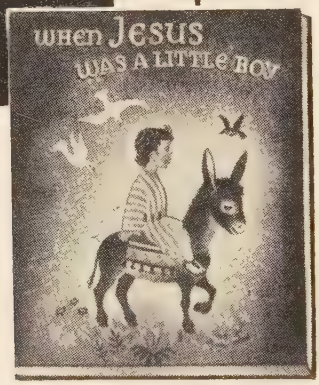


THOMAS NELSON & SONS

a gentle, warm-hearted tale of the Christ Child

When Jesus Was a Little Boy



This tender story in lilting cadence by Georgia Moore Eberling, makes the life of young Jesus come alive. God's love of children and the good and simple things of life are told with feeling and understanding. Reverence and hope are instilled into the young reader as he becomes aware of the consuming tenderness Jesus displays towards small animals and all living things. Through His eyes, the child sees the little Galilean home, the close-knit family ties and the exciting market place as it was when Jesus was young. Masterful, full-color illustrations make the volume completely enchanting.

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TEXAS . . .

ing including 12 classrooms and chu
office. Cost of construction was $168,

A former pastor of the Shiner congr
tion, the Rev. J. C. A. Pfenninger, addre
an afternoon service on dedication day,
lowed by a Texas-style barbecue dinne
the local American Legion park (att
ance, 1,200).

The Fall Pastors' Conference took
in Colettoville on Oct. 19 and 20 with
Rev. F. E. Eilers preaching. A study o
possibility of dividing the synod into cc
ences was presented by the Rev.
Schneider. Pastor James R. Beamer o
Antonio described his work in mental
pitals. Dr. Lesher analyzed the grow
the Lutheran Church in Texas. The
N. H. Kern reported on the WCC me
at Evanston. Dr. Paul Dieckman, pre
of Midland College in Fremont, Nebr
cussed trends in higher education and
land's place in it. The Rev. Edward L.
ner, Harlingen, served as conference
lain. Secretary J. F. Vorkoper gave a
report of the ULCA Toronto convent

IN AUSTIN 285 Luther Leaguers ga
Oct. 24 and 25 for their fall rally. B
sessions intended for instruction and in
tion, there were boat rides on Austin
and the never-failing Texas barbecue
program, planned by former Luther L
president, Miss Billie Grace Ungere
directed by Arlyn Hausmann, presiden
the accent on social action. "Use M
the slogan.

THE BROTHERHOOD fall rally was in
tin Luther Church, Colettoville. S
men discussed missions and stewardsh
Royal Lesher reported on develo
within the synod: six new congregati
ceived this year, with five scheduled i
He said, "We have about twelve field
for occupancy as soon as men and
can be found to develop them."

There are 131 Texas counties whe
is no Lutheran church, Dr. Lesher
Progress was reported towards the
goal for a mission loan fund.

ON REFORMATION DAY, the Pri

ace Church was organized in South Hous-
n. Dr. Donald L. Houser of the ULC
ard of American Missions preached. The
v. Frank Wagner is pastor of the congre-
ion, which was sponsored by the Hous-
n Church of the Redeemer . . . In Garland,
rebuilt Reformation Church was dedi-
ed. The church's former pastor, Richard
neider, of Corpus Christi, preached.

AT GRACE CHURCH, Houston, the Refor-
tion Day sermon was preached by the
v. David F. Conrad who serves the Na-
nal Lutheran Council as education secre-
y for Negro missions in Montgomery,
. He also led, with Pastor Philip L.
hlberg, Jr., a week-long preaching-teach-
mission at St. Mark's Church, Corpus
risti.

After a ministry of nearly nine years, the
. Walter Lentz resigned as pastor of
em Church in Port Lavaca. He will de-
op a mission in northwest Corpus Christi.
em Church raised $6,000 recently in a
-day campaign for purchase of property
oining the church built in 1950.

DECEASED

Rev. William Grant Slifer

The Rev. William Grant Slifer died Sept.
his home in St. Thomas, Pa., where he
lived since his retirement in 1936.

born in Washington County, Maryland,
1868, he was graduated from Gettysburg
lege in 1891, Gettysburg Seminary in
4. He served parishes in Adams County,
ford County, Cumberland County, and
nklin County in Pennsylvania and also
Davis, West Virginia.

His wife, Mary Blanche Walter, died in
9. Survivors include the following four
ren: Dr. Luther W. Slifer, Detroit; Mrs.
er D. Guss, Newville, Pa.; and twin
hters, Mary E. and Martha E. at home;
randchildren; seven great-grandchildren.

The funeral was conducted Sept. 13 by
Dwight F. Putman, president of the
ral Pennsylvania Synod, and the Rev.
ard C. Rife, pastor of the St. Thomas
h. Burial was in Evergreen Cemetery,
sburg, Pa.

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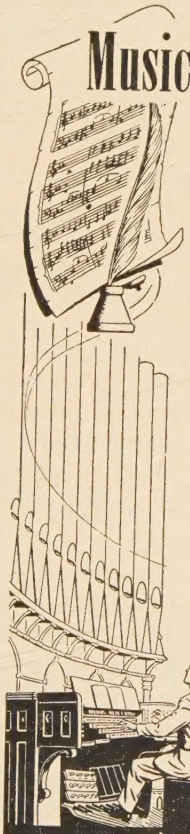

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In conclusion . . . . . .

THE TIME HAS COME AGAIN to take a stand for or against Santa Claus. He is a highly controversial character. I think I'll hedge on this crucial question this year, although I am inclined to consider the old fellow harmless.

Attacks on Santa Claus are part of the rather violent criticism of popular Christmas customs which are made by many. Perhaps we get cynical about present-day practices because we are growing older. Christmas in our childhood was such an impossibly wonderful day that it can't keep up its magic as we lose the simplicity of youth.

As we feel the glory of Christmas dimming, we blame it on the department stores for commercializing the festival or on Santa Claus for tempting youngsters into paganism. The real trouble is the hardening of our own arteries.

Lights gleaming on the Christmas tree can't be as thrilling when we see them the fiftieth year as when we saw them the first. Presents we receive are no longer priceless when we know how to make a quick guess on what they cost.

BUT MUCH REMAINS, even when we say goodby to the Christmases of yesterday. We have learned the joy of giving to others although we may have lost the joy of receiving. And in our sober adulthood, a sense of the greatness of God's gift at Christmas grows each year.

A mature sort of holy day can't come to us as a stunning surprise when we rush downstairs at daybreak on Dec. 25. We must prepare for it. There were centuries of preparation for the first Christmas. Prophets watched the dark horizon for a faint sign of the coming day. Old men told children about the promised king. People waited for redemption.

We must get ready for Christm
There are old books to read, *Isai*
Micah, and the *Gospel according to*
Luke. Men long ago knew the cru
of the world, the danger, poverty, a
death. In their writings they estima
the human situation honestly, as it
then and as it is now. Without a Savi
they became aware, there was no h

Then we come to the starlight and
angels singing. Hope burst into br
flame. But hope must not burn itself
in brief splendor. It has to settle d
into a small, steady flame. There's eno
of it, in those old books, to keep
world warm. We have to find our s
of it by looking in the right places.

DO YOUR CHRISTMAS shopping e
if you don't like crowded stores.
keep some time this month to sit in q
ness and let the ancient hopes glow a
in your thoughts. Don't worry a
how many times you have to hear "J
Bells." Listen to the old song which
won't get over the loud speaker. It's
in the air, as the shepherds heard it.

Little children can't understand
things. They're completely happy
the Christmas tree and the tricycle S
Claus brings. There are plenty of gr
up children who substitute eggno
Scotch for their lost dreamworld.
we are past those infantalisms. W
mature Christians, thinking quietly
month about the coming of the w
greatest day.

A tree doesn't grow as fast each
when it is tall and broad as when
mere sapling. But it must grow
each year, or it's dead. Our Chri
understanding should have greater
this year than in the past.

—ELSON R

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THE UNFAITHFUL

by Ewald Mand

A provocative religious novel based on the life of Hosea, the Old Testament Bible prophet, tells the story of a life entirely controlled by God; of a marriage destined to failure but directed by God in order that Hosea might better understand the pain of loving someone unworthy of his love.

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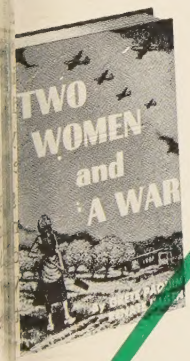

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